WESTERN LUMINARY.

A Family Paper, devoted principally to Religious Matter;--with a copious summary of Foreign and Domestic News, Literary Intelligence, and Miscellaneous Articles.

PUBLISHED WEEKLY.] "THE LORD REIGNETH—LET THE EARTH REJOICE." [TERMS, $2 IN ADVANCE---$2 50 IN SIX MONTHS---$3 00 IN 12 MONTHS.

Vol. IX.—No. 50. LEXINGTON, KY. WEDNESDAY, JULY 3, 1833. Whole No. 466.

WESTERN LUMINARY.

American Education Society.—The seventeenth annual meeting of this Society was held in Boston, on Monday evening, the 3d. ult. Hon. Samuel Hubbard, President, in the Chair. The report was read by the Rev. Mr. Cogswell, Secretary of the Society. The meeting was addressed by the Rev. Professor Stowe, of the Lane Seminary, Ohio, Dr. E. Alden, of Randolph, Mass., Rev. Dr. Bates, of Middlebury College, Rev. Joel H. Linsley, of Boston, and Rev. Mr. Plummer, of Virginia.

We learn from the annual report, presented at this meeting, that during the past year, assistance has been rendered from the funds of the Society, to 807 young men, in 142 different institutions; being 134 more than were assisted the previous year. There have been received as new beneficiaries, during the year, 271. The whole number of young men aided by the Society since its formation, is 1697.

From the Report of the Treasurer it appears that the receipts of the Society during the year, have been $52,185 53. Forty of the beneficiaries have refunded, during the year, $2113 27. The expenditures of the Society, the last year, amount to $48,053 82. The amount of *earnings*, during the year, reported by individuals aided, is $20,611 65.

Assembly's Board of Missions.—The Rev. Dr. Wm. M'Dowell, of Charleston, S. C., Moderator of the last General Assembly, has been chosen Corresponding Secretary and General Agent of the Assembly's Board of Missions.—It is yet uncertain whether Dr. M'Dowell will accept the appointment. We earnestly hope he may do so; as we consider him eminently qualified for the station.

The following are the officers elected by the Board, on the 28th of May:

Rev. Ashbel Green, D. D. LL. D. President.
Rev. Wm. A. M'Dowell, D. D. General Agent and Corresponding Secretary.
Rev. S. G. Winchester, Recording Secretary.
Solomon Allen, Esq. Treasurer.
William Nassau, senior, Auditor.

Executive Committee.—Rev. John M'Dowell, D. D. Rev. Wm. A. M'Dowell, D. D. *ex officio*, Rev. W. M. Engles, Rev. Hugh M. Koontz, Rev. S. G. Winchester, Solomon Allen, Esq. *ex officio*, Alexander W. Mitchell, M. D. Wm. Brown, William Nassau, sen.

All letters for the Board should be directed thus:—

"*To the Corresponding Secretary of the Assembly's Board of Missions, No. 29 Sansom St. Philadelphia.*

Infant School Society.—The sixth annual meeting of this interesting Society was held a few weeks since, in New-York city. We learn by the annual report, that the schools are increasing in number, popularity, and success. There are now in the city 16 schools, in which 2,370 infant children receive instruction,—1400 in the Charity Schools and 970 in the Public Schools. There are also eleven private schools conducted on this plan; in which there are about 420 children.

Cumberland General Assembly.—The Nashville *Revivalist* contains a notice of the late meeting of the General Assembly of the Cumberland Presbyterian Church. The meeting was held at Nashville Tenn., on the 21st of May. Nineteen Presbyteries were represented, and eleven unrepresented, making thirty in all. There were thirty-two delegates in attendance, four of whom were ruling elders. Rev. Thomas Calhoun presided as Moderator, and Rev. Laban Jones acted as Clerk.

For the Western Luminary.

LETTERS FROM THE PACIFIC.---NO. 4.

South Pacific; on board the Missionary Packet. S. Lat. 15°. 30m.—W. Long. 135°.—Oct. 11th, 1832

Mr. Thos. T. Skillman:

Dear Sir,—I intimated in my last, that it was very difficult to make christians at home understand what are the depths of heathen degradation, and what we mean when we speak of the influence which the gospel is exerting.

An American christian is surrounded by a people on whom the light of the gospel pours from the pulpit, from the press, from the college, academy and country school, from the family nursery and social circle. When therefore he hears of *churches, schools, laws, justices of the peace and jurymen*, he understands these terms as when applied by himself to things with which he is surrounded.

For such reasons, the christian public cannot form a correct estimate of the anxiety which the Missionary parent feels, from the unavoidable exposure of his children to native corruption. It is not uncommon to hear great and good men enlarge on the advantages which are to accrue to the cause of missions, from the families of missionaries growing up among the heathen, exhibiting luminous patterns of social order and domestic happiness. While the children as they advance to maturity, will excel their parents in knowledge of the native language and native character, and being well instructed by them, will, *if they become pious*, be important helpers, and able when their parents are gone, to enter their places and carry on the work of evangelizing the world. This is a pleasing theory, and if it were realized in practice, it would furnish just occasion of exultation and joy. Judging from past experience, we have reason to fear, that all will not become pious, but that some, after breaking their parents' hearts by immoral conduct, will do much to overthrow the foundations which they have labored to erect.

No subject, sir, excites, in the missionaries whom we have recently visited, a deeper interest than that which relates to the present condition and future prospects of their children. They feel the strength of all those tender ties which bind parents to their children—and, if they could calculate on their becoming helpers in the work to which they have devoted their lives, none would be more anxious than they to keep them on the field. Yet from the experience of more than *thirty years*, they with one voice say, the best interests of the mission, and the spiritual and eternal interests of the children, demand that they be sent back when young to the land of their fathers. *Not one*, of all the children now in the mission is pious. Many possess all the loveliness of decent amiability, yet there have not been wanting others, whose conduct has strengthened the hands of the enemy.

I cannot enter into a detail of the reasons on which they found the opinion that their children ought to be sent home. All which the Ceylon Missionaries have urged on this subject, they believe are applicable in their case.

As yet, they have not fully determined what course they shall pursue, but they are expecting such arrangements will soon be made as shall free them from anxiety on this subject.—Some, whose families were large, have returned with them to their native country, to deliver them from the demoralising influence of native example and to secure settlements for them in christian society.

It has hitherto been the wish of the L. M. S. that the missionaries' children should take up their permanent abode in the Islands, and they have accordingly made provision for their education. The *South Sea Academy*, instituted for this purpose, commenced operation in March, 1824, at Afareaitu, in the island of Eimlo, under the superintendance of the Rev. Mr. and Mrs. Orsmond; under whose charge it continued for seven years. It is now under the direction of the Rev. Mr. and Mrs. Sympson, and its location is changed to *Blisttown*, in the Papetoai on the North side of the same Island. We spent two days at the Academy. The house is a frame, wattled and plastered, covered, as all the missionaries' houses in those islands are, with the leaves of the haræ. It is 125 feet long. The apartments at the east end are appropriated to the boys for lodgings and recitation room. Those in the west end to the girls. The dining room and family apartments are in the centre. A yard of about three acres in the front, affording ample sporting ground for the children, is enclosed by a substantial stone wall, beyond which the children are not allowed to go, unless accompanied by their instructor.

Saturday the 15th of September, we examined the children on the studies of the week previous. Their advancement in the knowledge of English Grammar, Geography and History, was respectable for children of their age. In written composition, they are very prone to fall into the Tahitian idiom, yet it is believed that the Society which the School affords, will greatly facilitate the acquisition of the English language. It is the opinion of Mr. Sympson that the children do not advance so rapidly in knowledge, as children of the same age do in England. And I am not surprised at this—for *there* they would be surrounded by a thinking population, whose restless enterprise would constantly rouse their minds to action. Whereas, in *Moorea*, every thing concurs with sluggish depravity. And further, there are many things in natural science, of which, for the want of actual observation, children educated in these Islands, never can have adequate ideas. But although on these and other accounts, this institution does not afford such opportunities for improvement as one in England or America, still it is of great value, if the children must remain in the Islands. It furnishes them great advantages for moral and intellectual improvement, and for the formation of a character, elevated above the native standard.

Mr. and Mrs. Sympson seem admirably fitted for their work, uniting with the accomplishments of education, that amiability of character and paternal tenderness, which at once win the affections of the children, and secure attention to their studies.

The children are allowed the privileges of this institution until they are 14 years of age, when being supposed capable of providing for themselves, they are no longer supported by the L. M. S.

I rejoice that this subject has already arrested the attention of American Christians. And I do not doubt but means will be provided, by which the children of those who go forth as their representives to the heathen, may be sent to receive a christian education in the land of revivals. When, if the blessing of the Lord descends upon them, they may return and as fellow-laborers join their parents in their high and holy calling.

Hoping, Sir, that some, who love the cause of Christ, when they consider this subject, will lay it to heart, and out of a liberal heart, devise liberal things, I remain yours, in the bonds of christian fellowship,

W. P. ALEXANDER.

For the Western Luminary.

PROGRESS OF TEMPERANCE.

It may be gratifying to the friends of Temperance that the Burlington Society was increased, recently, after an address from the Rev. Dr. Blackburn, from 45 to 65.

But in addition to this, it has appeared desirable to inform the readers of the Luminary, and of the Herald, that in Warsaw, in Gallatin county, Ky. the prospects of this cause are highly flattering.

About the 1st of May, two brethren in Christ, the Rev. Benjamin Teller and Dr. John C. Richards, (both of the Methodist order) made addresses on Temperance; when 25 persons, all males, became members.—At a subsequent meeting, 6 more united without any address.—On the 22d ult. the subscriber preached to a crowded congregation in Warsaw at early candle-lighting; and 29 persons—I think mostly females—gave in their names as additional members. So that the Society now numbers 60.

At this place there has, heretofore, as I was told, been but little encouragement extended to the preachers of the gospel: But a pious lady—after my own humble effort—observed, "Who knows but we shall, now, have better times!" My sister's remark had reference to the connexion which is often seen between temperance and piety.

JOSEPH C. HARRISON.

FROM LIBERIA.

Extract of a letter from Gov. Mechlin, to a gentleman in Philadelphia, dated

Liberia, March 7th, 1833.

"Dear Sir,—I am still in this land of probation labouring in the cause of African colonization, and am happy to find that my efforts have not been entirely unsuccessful. 'Tis true the materials to be operated on have not been of the best kind, and to this cause our slim progress is mainly attributed. Could we have a greater proportion of intelligent and enterprising people of colour sent out, every thing would assume a very different appearance, and our agriculture, which is now in a languishing condition, would advance *pari passu* with our commercial prosperity.

"Your friend, the Rev. J. B. Pinney, is still here and in excellent health, how long he will continue so I cannot say; the fever must and will have him ere many days have elapsed; it was his intention to have left this immediately for the interior, but yielding to the solicitations of Dr. Hall and myself, he has consented to remain some time longer in order to undergo the severe process of acclimation. He is I think well calculated for the work he has undertaken—perhaps a little too confiding in the integrity of our natives; this, however, a little intercourse with them will soon correct; as those on the coast have just so much of civilization as to become the most accomplished rogues the world can produce.

"It was my intention to visit the United States this spring, but circumstances have compelled me to defer my departure for at least twelve months, when, should my life be spared, I trust to have the pleasure of once more enjoying the society of yourself and family. You will with this receive a letter from Mr. Pinney, who will give you the result of his observations."—*Presbyterian.*

From Liberia.—We are happy to announce, says the New-York Commercial Advertiser, the arrival at Liberia of the ship Jupiter, Captain Peters, which vessel sailed from Norfolk at the close of October last, and for whose safety serious apprehensions, were entertained. Captain Peters called at the Cape de Verds, and at several places on the African coast, before he touched at Monrovia, at which port he arrived on the 7th of March. The Rev. Melvin B. Cox, the gentleman sent out by the Missionary Society of the Methodist Episcopal Church, was a passenger in the ship, and was in good health on the 8th of March, the date of our last advices.

NARRATIVE

Of the state of Religion within the bounds of the Presbyterian Church in the United States of America, and Corresponding Churches, May, 1833.

On reviewing the reports sent up from the Presbyteries, the General Assembly find occasion for grief and joy, humiliation and gratitude. For grief and humiliation, that notwithstanding all that has been done and is now doing to remove existing evils from our country and the churches under our care, so much remains in both to be deplored. The melancholy fact still meets us, that the day which God has set apart to himself and in the exercise of his benevolent and supreme authority, required men to keep holy, is extensively desecrated. The sacred stillness which ought to characterize it, is often broken down by the hum of business, and the noise of mirth and dissipation.

Though signal success has crowned the efforts, which have been made to dry up the fountains of intemperance, they still send forth their polluting, fiery streams, withering and blasting every thing fair and lovely in their course. And what is cause for the bitterest lamentation is, that some of the members of our churches instead of aiding those who have bound themselves by a solemn pledge to abstain forever from this poison of body and soul, continue its use, its sale, and its manufacture.

The reports from the churches likewise reiterate the fact, that in some places infidelity and the man of sin are marshalling their forces, and commencing a course of systematic and vigorous operation to resist the progress of truth and holiness. And it deserves special notice, that not unfrequently they are found rallying around a common standard and combining their efforts to oppose the truth as it is in Jesus. While the Assembly regret this unholy warfare, they regard it as no equivocal indication of alarm in the camp of the enemy, and among the signs of the approaching triumph of the Gospel over error, infidelity, and all the powers of darkness.

During the past year the arm of the Lord has been revealed in judgment. That fearful pestilence which for seventeen years has been traversing the old world, covering the nations with sackcloth and hurrying its victims to the congregation of the dead, has in the righteous providence of God swept over our land. Probably in no former instance have divine judgments been so manifestly commissioned to reprove sin. Comparatively few of the professed followers of the Lord Jesus, and even of the strictly temperate, have fallen by this desolating scourge. An overwhelming majority of its victims were selected from the ranks of intemperance and licentiousness. But we are pained to learn that there is so little evidence that this awful visitation has been extensively sanctified either to the church or the world. It is feared that the following language concerning Israel, may with propriety be applied to both: "When He slew them, then they sought Him; and they returned and inquired early after God: And they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter Him with their mouth and they lied unto Him with their tongues. For their heart was not right with Him, neither were they steadfast in His covenant."

The past year has been less distinguished than were the two preceding years by the power of renewing and sanctifying grace. Many professing Christians have cherished a lukewarm and worldly spirit. They have greatly neglected family religion, weekly meetings for prayer and religious improvement, and the monthly concert, and withheld their contributions from those benevolent enterprises, which under God are the only hope of the spiritual renovation of the world.

In view of this partial suspension of divine influence, while the Assembly distinctly recognise the sovereignty of God, they would nevertheless solemnly warn the churches against abusing this glorious and pride-abasing truth. It was never designed to cut the sinews of exertion, but to encourage effort. The fact that God bestows gratuitous favours upon our self-destroyed race, according to his own wisdom and goodness, and that he has promised to give the Holy Spirit in answer to the prayers of his people, afford sufficient encouragement to seek his reviving influences. And these facts pointedly rebuke the sin of those who seek an apology for their unbelief and sloth in the doctrines of divine sovereignty. Such will do well to remember that the least defection in heart from the blessed Saviour—all indifference to his kingdom and the interests of perishing souls, is the object of divine abhorrence. "These things saith the Amen, the faithful and true witness, the beginning of the creation God: I know thy works, that thou art neither cold nor hot, I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold or hot, I will spew thee out of my mouth." It will be soon enough to seek comfort from the sovereignty of God under the absence of special divine influence, when we have repented of all our sins, and discharged all our duties. The Assembly would therefore address the churches under their care in the following language of the evangelical prophet, "Ye that make mention of the Lord keep not silence, and give no rest till he make Jerusalem a praise in the earth."

But notwithstanding our departure from God, he has not wholly abandoned us to the blighting and deadly influence of spiritual judgments. In the midst of deserved wrath, he has remembered mercy. The general attendance upon the means of grace has been good. Weekly lectures, and prayer meetings are maintained.

The monthly concert of prayer is observed in most, if not all the churches, and we cannot but hail the growing interest that is manifested in it, as a decided indication of an increase of the missionary spirit, and more ardent desire for the conversion of the world. We learn also that Biblical and Catechetical instruction has been more abundantly dispensed. Sabbath school operations have been prosecuted with augmented zeal, and received renewed tokens of divine approbation. From among those placed under their enlightening influence, the Shepherd of Israel has gathered many lambs into his fold, and "out of the mouths of babes and sucklings perfected praise."

Objects of Christian charity though sharing less in the affections and contributions of the Lord's people than they ought, are regarded with continued attention. Their hearts are evidently expanding with that celestial charity that "seeketh not her own," and they are doing more to bring back a revolted world to their allegiance to God.

We would also notice, with [illegible] gratitude, special divine favour in the effusions of the Holy Spirit. "He has not dealt with us according to our sins, nor rewarded us according to our iniquities." From ninety two Presbyteries, which have made reports, it appears that sixty two have been favored with "times of refreshing from the presence of the Lord." Upon more or less of the churches under the care of thirty-six of these Presbyteries, divine influence has descended like the morning dew or gentle showers. In some of them *a few only* of their congregations, while in others *several*, and in some *nearly all* have been cheered and blessed with these gracious visitations. Their good effects are apparant in the increased humility, zeal, and activity of the disciples of the Saviour, and the accessions to their number from the world of such as we trust he will own as his, when he shall make up his jewels.

But the Lord has done greater things for us than these, whereof we are glad. Twenty-six of the Presbyteries report revivals of equal extent and power with any which occurred in preceding years. The Lord has made bare his arm in behalf of his heritage. His people have been humbled and revived, and exhibited delightful evidence of increased devotedness to his service, and proud rebels have been made to bow at his feet. From them he has taken all the armour in which they trusted, silenced their self-justifying pleas, and constrained them to ascribe righteousness to him, and sue for mercy at the foot of the cross. These glorious exhibitions of divine power and grace have been made in all portions of our widely extended limits.

Nor are the subjects of renovating mercy confined to any particular age or class. They are found among the aged and the young, among the rich and the poor, the bond and the free, the learned and the ignorant, the polished and the rude. Yet all, notwithstanding this diversity of condition and circumstances, agree in ascribing their rescue from endless sin and suffering to God's rich and discriminating grace. They acknowledge Christ as their Master and Lord, and cheerfully devote themselves to his service. For all these trophies of redeeming mercy, let Zion's God be praised. The Assembly regard revivals of religion as the great purifiers of our moral atmosphere, and the most important means of replenishing the church on earth with living, active members, and of peopling heaven with redeemed sinners. They would therefore exhort the churches to pray without ceasing, "O Lord revive thy work," and to act in accordance with this inspired petition.

In regard to the means which have been blessed in promoting this precious work of mercy, the churches have reported little that is new or extraordinary. The truth plainly exhibited and pungently applied has been, (as it always must be,) the *grand instrument*. It has been successfully presented by means of Sabbath school and Bible class instruction, protracted meetings, and *most of all*, the ordinary exercises of the pulpit. In these revivals God has signally appeared as the answerer of fervent, believing prayer. The progress of the temperance reformation has likewise often prepared the way for the gracious footsteps of our God.

It is gratifying to find that the benevolent institutions of the age have prosecuted their God-like work with increasing zeal, and have generally received liberal patronage.

The American Bible Society has issued 91,168 Bibles and Testaments, making an aggregate of 1,533,668 since its organization. It reports continued attention to the supply of our own country, and the re-supply of many portions. Donations have been made for the printing of the Scriptures at Bombay, the Sandwich Islands and Burmah. The Board have resolved to appropriate $30,000 the present year for printing and circulating the Scriptures in foreign countries and among the aborigines of our own, and adopted a resolution in connexion with other kindred institutions to supply as speedily as possible every accessible portion of our world with the word of God.

The spirit of Missions both Foreign and Domestic is manifestly increasing. More has been contributed to this cause than during any preceding year. The American Board of Commissioners for Foreign Missions have now under their direction two hundred and twenty-seven labourers in various parts of the world, and thirteen ordained missionaries and three assistants have recently received appointments to foreign fields. In the wane of long established systems of idolatry, the facilities of intercourse with almost the whole world, the readiness of the nations to receive the Gospel, the translation of the Scriptures into various and some of the most difficult languages, together with the power of the press in diffusing Christian knowledge, the church possesses unprecedented advantages for furnishing the entire population of the globe with the means of salvation. With these encouraging facts spread out before us, the ear of faith can scarcely fail to hear the ascended Saviour saying,—"Behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."

The Western Foreign Missionary Society is commencing a course of operation truly laudable and encouraging. It has sent one Missionary to Africa. It is preparing to send two Missionaries very shortly to Northern India; and other plans of Missionary effort, both among the aborigines of our own country and the Pagans of other lands, are maturing.

The Assembly's Board of Missions has labored with pleasing progress, in the work of supplying our destitute churches with the bread of life. It has employed within the year two hundred and sixty-nine missionaries. It has six hundred Sessional and sixty-four Presbyterial Auxiliaries, embracing one thousand ministers, and one thousand five-hundred churches. The Missionaries report thirty new churches organised, thirty-two houses of worship erected, and several others in progress. Four thousand individuals are employed in giving instruction, and twenty-five thousand children are taught in Sabbath schools. They have also eight hundred Bible classes embracing ten thousand learners; and five hundred temperance societies have been established, whose members amount to twenty-five thousand. God has also honoured their labours by making them instrumental in producing several interesting revivals of religion.

The success of the American Home Missionary Society has been highly encouraging. During the year past, it has employed six hundred and five ministers, who have laboured as missionaries or agents in eight hundred and one congregations. The amount of ministerial labour reported to have been performed, is four hundred and sixteen years and nine months. The number added to the churches on profession of their faith, is four thousand two hundred and eighty four; the whole number added, six thousand and forty-one. One hundred and one churches have been blessed with revivals, and three thousand four hundred and thirty-five hopeful conversions have been reported. Connected with the churches aided by the society, are seven hundred and seventy Sabbath schools, embracing thirty-one thousand one hundred and forty scholars. They further report three hundred and seventy-eight Bible classes, containing eleven thousand pupils: and fifty-three thousand seven hundred and forty-six persons who are pledged to the principle of total abstinence from intoxicating drinks.

The operations of the American Tract Society have been considerably extended during the year. They have printed nearly forty millions of pages of tracts, and circulated little less than fifty millions. A number of new tracts have been added to their former publications. They have entered upon the great work of furnishing *the world* with those leaves which are for the healing of the nations, and have appropriated for the present year ten thousand dollars to foreign parts. These they are urged to occupy by providential indications, and the imploring cry of millions who are famishing for the bread of life.

The Board of Education of the General Assembly has been much prospered in its efforts to furnish men for the Gospel ministry. They have now under their care regularly reported and enrolled four hundred and twenty students. Not regularly reported but estimated to be under the care of eighteen auxiliaries twenty-two, making a total under their care from nineteen states, and pursuing their studies in eighty-one schools and seminaries of learning, four hundred and fifty young men. Of these fifty are studying with reference to foreign fields, and six for Liberia. The Board are acting upon the pledge given to the churches to receive and sustain every young man of suitable qualifications for the ministry applying for patronage. They are also as far as practicable striving to educate men within those portions of the country where they will probably labour, after they enter upon the great work.

The American Education Society is prosecuting its work with increasing vigour. At present it is sustaining between six and seven hundred young men in a course of education for the ministry.

The *Presbyterian Education Society*, a co-ordinate institution, has now four hundred and seventy-one students in seventy-one seminaries of learning. During the year past one hundred and sixty-two have been received, and twenty-five have been licensed to preach the Gospel. No worthy applicant has ever been refused the benefactions of the society, and both Boards have pledged themselves never to refuse one. They are already educating men in nearly every section of the United States and are labouring to excite the zeal of their patrons to extend their operations until it can no longer with truth be said,—"the harvest is plenteous but the labourers are few." In view of the indispensable necessity of an increase of well qualified ministers in order to carry forward all the great enterprises of benevolence, and execute the command of the risen Saviour, "Go ye into all the world and preach the Gospel to every creature," the Assembly would earnestly commend the Education Cause to the prayers and liberality of the Churches.

The American Sunday School Union is going forward in its noble work. During the last three years it has secured the establishment of four thousand two hundred and forty-five schools in the valley of the Mississippi, embracing probably more than two hundred thousand scholars. The number of books put in circulation in that part of our country by this enterprise is estimated to exceed *half a million*. The Society however consider what has been done as only a good beginning of the work that ought to be done, and proposes to carry forward a systematic course of effort to advance this cause in that part of the land. It has also undertaken the establishment of a Sabbath school in every neighbourhood in the Southern States where it is practicable, within the period of five years. Special efforts are making to enlist the churches in its aid, and the plan of their proposed operations is published in their report, which we recommend to the notice of those who love the cause of the religious education of the rising generation.

The Seamen's Friend Society has been steadily pursuing its good work. Three chaplains have been commissioned to foreign stations. Several chapels and houses of worship have been erected and procured in places where they were much needed. More than heretofore has been done in our great sea-ports in providing boarding houses suitable for seamen. The Temperance cause has rapidly advanced among them. Something has already been done and more is doing to abolish in the United States Navy the long established custom of giving rations of liquor, and some very interesting openings are now known to exist in foreign ports for the introduction of chaplains and the promotion of the cause in various ways.

The American Colonization Society has been favoured during the past year with unprecedented success. The Colony at Liberia is in a prosperous condition. Additional purchases of territory have been made. Agriculture, commerce, education, and morals are all on the advance. Six vessels within the year have sailed for Liberia, freighted with seven hundred and ninety emigrants, of whom two hundred and forty-seven were manumitted slaves. The Society has opened a wide door for the introduction of civilization and Christianity to injured and oppressed Africa. It is furnishing a free and peaceful retreat for our coloured population, and promises incalculable good both to that and our own country.

There is nothing which more decidedly marks the progress of correct sentiment among us and throughout the land, than the success which has attended the efforts to promote the temperance reformation. From the report of the American Temperance Society and other publications, the following conclusions seem to be warranted, that there are now in this and other countries more than six thousand Temperance Societies embracing more than a million of members. More than two thousand men have ceased to make ardent spirit; more than six thousand have ceased to sell it; more than seven hundred vessels have ceased to carry it; and more than five thousand drunkards ceased to use intoxicating drink. More than fifty thousand are now sober, who had there been no change in public sentiment on this subject, would have been drunkards, and more than three hundred thousand children are in a good measure delivered from that parental influence and example, which tend to make them drunkards.

Ten churches in Boston now have in them no member connected with the traffic in ardent spirit; twenty in New York, and eight others have in them but one in each, and more than a thousand in other parts of the country are entirely free from the venders of this poison.

The Ecclesiastical Bodies of New England, whose correspondence we enjoy and would affectionately cherish, represent their churches as being upon the whole in a prosperous state.—They still lament as we do the prevalence of intemperance and Sabbath breaking, and state that they have been less favoured during the last year than in several years previous with revivals of religion. They are not, however, without grounds for joy and thanksgiving. The churches are walking in the peace and order of the Gospel. The cause of benevolence is steadily, and that of temperance rapidly advancing. In the county of Plymouth where the pilgrim fathers landed, not a single license has been granted for the sale of ardent spirits.

We learn from the report of the Reformed Dutch church made by the last General Synod, that it embraces two hundred and ten churches, one hundred and eighty of which are supplied with settled pastors. The year preceding the last was a year of remarkable increase. Four thousand were added to the churches on profession of their faith, making a total of twenty-one thousand communicants in the entire body. The various benevolent institutions of the age are receiving special attention. Arrangements have been made by the Synod for conducting

Foreign Missions, and it is understood they will probably devote their efforts to the field explored by the Rev. Mr. Abeel, a missionary from that church.

In conclusion, this review of the state of religion within our bounds is adapted to humble us on account of our sins and the judgments we suffer because of them—to excite the most fervent gratitude to the author of all our mercies, and engage us more diligently to seek his blessing in the up-building of his kingdom.

One consideration is specially fitted to quicken our zeal and activity. Death has been fulfilling his commission. Not only have thousands of the guilty and unprepared been cut down and hastened to their final doom, but several of the watchmen upon the walls of Zion have fallen, and the labours of many of the active disciples of Christ have terminated. While we pause to shed the tear of affection and regret over their memory and their loss, these solemn dispensations admonish us that what we do must be done quickly. Impressed with the fact, that our work is great and the period of labour short and uncertain, the Assembly in closing their narrative would say to every minister and member of the churches, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

By order of the General Assembly,

EZRA STILES ELY, Stated Clerk.

Philadelphia, May 27, 1833.

DAY OF PRAYER FOR THE CONVERSION OF THE WORLD.

The Committee appointed to consider the expediency of appointing a special season of fasting, humiliation and prayer, in relation to the conversion of the world to God, &c., and to which was also committed overture 11, made a report, which being read and amended, was adopted and is as follows, viz:

The General Assembly, deeply impressed by the signs of the times, and while they are called as office-bearers in the Church of Christ, to take an active part in the recommending and prosecuting of measures for the spread of the Gospel, judge it to be weightily incumbent on them to call the special attention of the churches and people under their care to this most important and interesting concern. It is believed that no well informed Christian, who seriously and impartially contemplates the aspect and movements of Protestant Christianity at the present time, can resist the conviction, that the prophetic annunciations, relative to the latter day glory of the Church militant, are rapidly tending to their accomplishment. The varied indications which point to such a conclusion, the Assembly deem it unnecessary to recite. They are public and palpable, and very many of our people, with an exemplary zeal and liberality, have connected themselves with the institutions and operations which concentrate their influence like so many different rays of light, in one common and glorious point, to scatter the moral darkness of the world and introduce the dawn of the millennial day. Among the indications of the most auspicious character, the Assembly recognise the general concert for prayer, which for a considerable time past has been observed by the friends of evangelical truth and benevolent Christian enterprise in the four quarters of the earth. At a meeting of the General Assembly last year, an additional measure was adopted, in compliance with overtures from various quarters, calling for the public designation of a day, to be observed by all Christians throughout the world, as a day of fasting and prayer for the outpouring of the Holy Spirit on the whole family of man. For this purpose, the first Monday of January last was accordingly designated, and it is understood that the day was observed both in the old world and in the new, with much solemnity, and in many places with sacred pleasure and humble hope in God, the recollection of which is still delightful and animating. This General Assembly therefore do earnestly recommend to all the churches and people under their pastoral superintendence, to continue the observance of the same day of the coming year, and for the same purpose as that to which the specified day of the present year was set apart. Let the whole of the FIRST MONDAY OF JANUARY, 1834, be observed as a season of special prayer—of united, fervent, believing prayer, for the conversion of the world to God. And if it be thus observed, prayer will of course be accompanied with deep humiliation, with a sincere prostration of soul before the all-seeing God, in view of personal guilt, and of the sin of the Christian world, in so long neglecting to obey one of the last commands of their redeeming God, before he ascended to his throne in the heavens, to disciple all nations, and to preach the Gospel to every creature—to send the messages of salvation to the perishing millions of the unevangelized world. And the Assembly would earnestly recommend that this observance be connected with *fasting*, and *abstinence* from secular labour. The great spiritual object is, an union of hearts and of unfeigned, ardent and repeated aspirations, supplications and intercessions at the throne of eternal mercy; through the prevalent intercession of the great Mediator and advocate of his people there, that the Holy Spirit may come down in a copious effusion of his special new creating, soul saving influence for the conversion of the world to God; for the consolation, encouragement and abundant success of missionaries who are now in the field of labour, for raising up, qualifying, sending forth, and blessing the labours of additional missionaries—and hosts of apostles, devoted, self-sacrificing men into all heathen lands, and all destitute portions of lands already partially gospelized; for enlightening, directing and animating all missionary associations; and for a special benediction on all theological seminaries, colleges, academies, common and Sabbath Schools; for translations of the Holy Scriptures, and for all Bible and Tract societies and distributers; for inclining the minds of the whole Christian community to devote a liberal portion of the worldly substance which God has given them for the promotion of his cause and the building up of his kingdom on the ruins of Satan's empire; and generally for a rich divine blessing on all the benevolent and Christian associations, which characterize and are the glory of the day in which we have our lot in life.

In regard to supplying the accessible reading population of the globe with the Holy Scriptures within a definite period, which is now in the contemplation of the American Bible Society, the Assembly recommend the subject to the serious consideration of the religious denomination to which they belong. The Assembly have no hesitation in urging on their fellow Christians the importance of renewed, increased and vigorous exertions, in support of the Bible cause. The world will never be converted to God, till all kindred, people and strangers that are found on the face of the earth, shall read or hear in their own language, the wonderful displays of the divine wisdom, goodness and mercy, in the plan of man's redemption, by the incarnation, obedient sufferings and death of the Lord Jesus Christ as made known in the volume of inspired truth. The special efforts for supplying the U. States with the Sacred Scriptures, seems to have terminated, as many apprehended they would, in a state of apathy and inaction, as if a season of rest and remissness might follow the accomplishment of so great a work. This is an error which must be strenuously resisted. The work of translating, printing and distributing the Bible is scarcely more than commenced. Could the great and noble object contemplated by our national Bible Society be fully achieved, millions of additional copies of the Scriptures would speedily be necessary, to meet the wants of new converts from heathenism and the increasing population of the earth. American Christians ought not to think of relaxing while they live, their efforts for multiplying the copies of the oracles of God, nor of abating the importunity of their prayers, that those oracles may be rendered by the Spirit that indited them, the power and the wisdom of God unto salvation, to all who read or hear them. Signed,

ASHBEL GREEN, *Ch'n.*

Resolved, That the ecclesiastical bodies in correspondence with the General Assembly, and other Christian denominations generally, both in our own and other lands, be respectfully requested to unite in the observance of the day above specified.

For the Western Luminary.

SPIRITUAL BAPTISM.

MR. EDITOR,—In looking over a number of the *Millennial Harbinger*, I had my attention arrested by a piece headed, *seven baptisms: viz. Infant baptism—Quaker baptism—John's baptism—that of fire—metaphorical—the one immersion—the Holy Spirit's baptism.* In regard to the baptism of the Spirit the editor says—*Millennial Harbinger, No. 2, Vol. 2:* "No men were ever more fully immersed, or buried in water, than were these men (the disciples) hid and immersed in the Holy Spirit." The Editor is speaking of the pentecostal baptism an account of which is contained in the 2d chap. of the Acts of the Apostles. My object shall be to test his views by the history of the spiritual baptisms given by the inspired record. This record is the only safe way of coming at the truth on this subject. A correct understanding of the terms employed to express the mind of the Spirit, the circumstances under which the facts transpired, and the great and leading object in recording these facts will be the safest way of interpreting the mind of God on the subject. If Mr. C. is correct, due deference should be given to his opinion. If he is in an error, his error ought to be exposed. And it is perhaps the most impolitic way of overthrowing an error, to treat the errorist with asperity or his opinions with contempt. For half the errors are propagated in the world through the influence of public sympathy. Only give an errorist room to cry, persecution, misrepresentation, or bitter invective, and his cause however bad, gains, from the power of public sympathy. But are his views on spiritual baptism, or rather on the mode of that baptism in accordance with the views of the inspired writers; or are they in contradiction to them? This is the question. I hope his followers will still, at least view him as an uninspired man; and therefore liable to err. And that if any position cannot be maintained which he has assumed, they will abandon it.—Acts 2. 1—5. "And when the day of Pentecost was fully come, they (the disciples) were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it (the sound) filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it (the cloven or divided or forked tongues) sat upon each of them. And they were all filled with the Holy Ghost." The baptism here alluded to, took place, about six days after the ascension of Jesus Christ to heaven. Shortly before his separation from his disciples, he informed them, that they should be baptized with the Holy Ghost, not many days hence. The baptism now under consideration was to be the fulfilment of this promise. And when the day of Pentecost was fully come. The Jews reckoned the first twelve hours of the day from the going down of the sun, which embraced the night. The last twelve they reckoned from six o'clock in the morning. The first twelve hours were gone, the last twelve were come, and it was the third hour of the day, or in the last twelve hours—(See Parkhurst's Greek Lexicon, the word *Sumplaroo.*) They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, (which sound filled all the house, or was distinct in every part of it.) If they were immersed according to Mr. C.'s notion, it must have been in the sound—(for the sound filled all the house where they were sitting.) The sound, however, is antecedent to the spiritual baptism, and distinct from it. I am disposed to think that he has mistaken the sound for the substance, and that he supposes the sound and its filling the house is the immersion in the Spirit for which he contends.

This might answer if he could displace from his translation the word sound, and insert Spirit in its stead. But as he cannot do this without theological fraud, there remains nothing on which he could fairly have inferred that they were immersed in the Holy Spirit. He seems in a later No. of his Millennial Harbinger to contend for the synonimous import of the terms, Spirit and wind. If then he could establish the notion that the wind filled the house, it might strengthen his own mind in the conviction that they were immersed in the Holy Spirit. But I sit in my room; the wind blows hard: I hear the sound of it in whatever part of the room I occupy, but the wind does not touch me. I am not the least incommoded by its whistling sound so long as I am not suffering from the cold wind itself—and if I am immersed to day it is in sound. But enough on sound. Now comes the spiritual baptism. "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." Now, in order to have taught spiritual immersion, Mr. C. should have found in the record, that the cloven tongues, sat not only upon each of them, but under or beneath and around each of them. What a pity for the theory of some men they had not some additional items in revelation to help out their system, which they have vowed to support and defend, whether aided or unaided by divine revelation. It is not according to Mr. C. to have the water in baptism simply upon the person, but it must be beneath and around, so as completely to envelope them. And in order to support his practice, he wishes countenance from the mode of the Holy Spirit, but all the torturing and rack to which the record of the Holy Spirit has been put, he will only say, he sat by the symbol of his presence upon the disciples. Unhappily for Mr. C.'s argument, the cloven tongues are neither said to have sat beneath or around, and his notion of their being "immersed in the Spirit," "buried in the Spirit," "hid in the Spirit," is all untrue from any evidence yet discovered from the record. But we must not be too fast; it may be he can establish his character as a critic from another expression used in the record. "And they were all filled with the Holy Ghost, and began to speak with other tongues, i. e. in other languages, as the cloven or divided tongues intimated. May not then the expression filled with the Holy Ghost convey the idea that they were immersed in him? They were filled, but in order to have been immersed, the Holy Spirit must have been the cistern or bath, and they must have been put within, and so instead of their being filled with the Holy Ghost, the Holy Ghost must have been filled with them. The filling here must allude to their emptiness, as we never fill an empty vessel simply by surrounding it. A vessel may be immersed in water and yet not be filled, and it may be filled with water, and yet never immersed in it. If this passage proves any thing about immersion, it proves that the Holy Spirit himself was immersed in the disciples, for they were the cisterns that the Spirit entered. The bath in which he was buried or hid, and they were filled to the brim and running over with him. As the disciples then were the vessels that were filled with the Holy Ghost, the cloven tongues the symbol of his presence sat upon them, in the region of the body in which the apertures to the mind are contained, or the senses which are avenues leading to the mind. You fill a vessel at the aperture or opening that is in it;—the senses are apertures leading to the mind or soul: and because they are in the head, the Holy Spirit descended in the shape of a dove on the head of Christ at his baptism, and on the disciples in the form of cloven tongues, and thus they were baptized by the Holy Spirit; but not the most distant appearance of immersion in the whole transaction! And yet strange to tell, Mr. C.'s idea is, that "no men were ever more fully immersed or buried in water, than the disciples were hid or buried in the Holy Spirit." But if they were buried and hid, as he says, how was it that there appeared unto them cloven tongues and sat upon each of them? If they were hid, they could not have seen each other, and their testimony as it regarded each other was good for nothing. But were they hid from the wicked Jews in this spiritual baptism? The wicked Jews must have seen them, or they could not have recognized them to be Galileans. They could not have distinguished Peter and the rest of the Apostles from the other disciples, in all 120. They were not then buried; they were not hid. Mr. C.'s statement is untrue. It contradicts the sacred record. On the same page he says, "This spiritual immersion was repeated in the admission into the kingdom of the Gentiles. In the conversion of Cornelius, his family and friends—In the 11th chap. of the Acts of the Apostles." But do the words of Peter convey any such idea? Hear him: "While I yet spake, the Holy Ghost fell on them as on us in the beginning." Then I remembered the word of the Lord Jesus, how that John baptized with water, but ye shall be baptized with the Holy Ghost." The Holy Ghost fell on them. This is the passage from which Mr. C. proves the spiritual immersion of Cornelius and his household. What a pity Peter had not left for support of Mr. C.'s theory, that the Holy Ghost fell on them, and under them, and around them, and completely enveloped them, and made his notion of spiritual immersion good. If Mr. C. had been disposed to know and set forth the truth on this subject, Peter would have given him some assistance. But inspired writers never bid men God speed who oppose them. Peter in the 17th verse, in describing the spiritual baptism and the mode of it says, "And it shall come to pass in the last days (saith God) that I will pour out my Spirit upon all flesh"—i. e. under the Gospel dispensation. Here then is a pledge of the ultimate and entire accomplishment of the prophesy in the spiritual baptism of all flesh. And the mode by which it is done according to Peter, is by pouring. Did Peter's audience then believe it was by immersion? In the 33d verse, Peter tells the Jews that Christ having received the promise of the Holy Ghost from the Father, hath shed forth that which ye now see and hear. Shed forth as a shower, poured out. The apostle Peter then and Mr. C. seem to be at variance on the mode of spiritual baptism. Peter takes the mode of pouring, Mr. C. that of immersion. Now if Mr. C. can persuade his readers, that the apostle Peter is wrong and himself right, of course he will prevail, and the inspired Apostle must fall.

S. T.

The following communication was received several months since, and put on file for insertion; but by some means became misplaced. Its appearance, however, will be by no means inappropriate at the present time.

For the Western Luminary.

A CASE OF CHOLERA.

MR. EDITOR,—Should you consider the following narrative worthy a place in your useful and widely circulated paper, you will please give it an insertion.

About the middle of October I left Cincinnati, destined for New Orleans. The Cholera was then raging almost the whole distance between those places. On the second day after we left Louisville, the first case occurred which we had on board our boat. The circumstances connected with it were of such a nature, as to make an impression on my mind which will probably never be erased. The subject was a man in the bloom of life, and appeared to possess more than ordinary strength of constitution. The passengers, with a few exceptions, were all strangers to myself; yet with pain I was soon constrained to become familiar with those debasing and soul-destroying practices; which I regret to say, are too common on Steam Boats;—viz. drinking, profane swearing, and gambling. On the day previous to the occurrence of this case, the victim brought himself in a peculiar manner to notice, in exceeding any other in profanity. Night approached—and, with three others, he surrounded the table of death; which was decorated with packs of *cards* and bottles of *whiskey*. They drank, they gambled, they blasphemed the sacred name of that Holy Being, before whom one of their number was soon to appear for judgment. I retired to rest, but was prevented from sleeping by the confusion they occasioned. The release of a watch told us that it was midnight;—another, that it was 4 o'clock. Still they were at the table. Shortly after day light, Mr. S—— was reported to have the Cholera; and before noon, he was buried in the sand. From the time of his attack he appeared to have a presentiment of his speedy dissolution; which produced a state of mind that cannot be described. His reason appeared clear and vivid, almost to a supernatural degree. His past life, and the awful wickedness in which he had indulged, all seemed to crowd upon his memory: which caused the most doleful lamentations. These were succeeded by cries and frantic shrieks; at which his companions in sin fled, apparently unable to stand the melancholy sight. So great was his fear of death, and subsequent horror of mind, that his bodily sufferings seemed to be forgotten. In this awful state of mind he died, without the least gleam of hope. Reader, I was an eye witness of this scene. If you are guilty of any of this man's sins, be warned by his dying hours. His untimely, and, to all appearance, hopeless death, produced a considerable effect on the passengers. A general seriousness appeared to pervade many countenances; and the awful truth, that though men may live fools, yet fools they cannot die, seemed to be deeply impressed on many minds.

The writer remained in New Orleans during the time this mighty scourge rested upon that city; where he witnessed hundreds of fatal cases; yet none which produced so lasting an impression as the one referred to. "Though sinners join hand in hand, yet the wicked shall not go unpunished."

E.

CUMBERLAND PRESBYTERIAN CHURCH.

We copy from the Nashville Revivalist of the 5th inst. the following extracts from the minutes of the fifth General Assembly of the Cumberland Presbyterian Church, convened in Nashville, in May last.

Recommendation of the American Tract Society.

The following resolutions were adopted respecting this society.

Resolved, That the Assembly have heard with interest, the statements made by the Secretary of the American Tract Society, respecting the organization, principles and operations of the institution, and that we regard their publications as well adapted for general circulation.

Resolved, That the moral and spiritual wants of our country—call for the improvement of all the facilities which God has put into our hands, for the dissemination of religious truth, and believing that the Tracts of the American Tract Society contain those truths which are suited to make men wise unto salvation, and that they have been often attended with the blessing of God, and been made instrumental in the conversion of souls,—we do most cordially recommend that institution to the patronage of the churches within our bounds.

Resolved, That the Committee on ways and means be instructed to take under consideration, and report some plan by which the congregations of our Church may be more permanently and regularly supplied with the administration of the word and ordinances of the gospel, and that said Committee draw up a short circular address to the congregations on this subject, to be published in the Revivalist

Resolved, That the thanks of this house be presented to Rev. Mr. Eastman, Secretary of the American Tract Society for a donation of a number of Tracts to the Assembly for distribution; and likewise, that the members communicate any important results growing out of the tract operations.

Cumberland College.

The committee on education state there are about 70 students in this College, and that it is in a more prosperous state than at any former period. The farm is in a state of good cultivation.

State of Religion.

The cowmittee state that in the newly formed Synod of Mississippi, the itinerant plan of preaching, and holding camp-meetings has been recommended and practised, which has been owned of Heaven in the conversion of many souls. A number of flourishing congregations have been formed, peace and harmony generally prevail, and the various benevolent institutions of the day are sustained.

The Missouri Synod reports the general aspect of religion to be more prosperous and flourishing than in any preceding year, and the glorious work of the Most High is progressing in her bounds, and many spiritually dead souls have experienced the regenerating influence of the Holy Spirit.

After similar statements respecting the Synods of Columbia, Franklin, Green river, and the Western District, the committee make the following general statement.

From the reports of the Synods above mentioned, the aggregate number of conversions and baptisms, are as follows, viz. Conversions 5977, and adult baptisms, 1150—and your committee are happy to say, that the various benevolent institutions of the day have been generally patronized throughout your Church, which have no doubt done much good, and seem to promise much more extensive usefulness.

The Temperance Cause.

The following resolution was adopted.

Resolved, That the fourth day of July next be set apart as a day of thanksgiving and prayer, and that all our preachers be recommended to make that a day of special operation to promote the cause of temperance.

American Colonization Society.

Whereas, The American Colonization Society is calculated to meliorate the condition of the free colored population of our country, and to promote the cause of the Redeemer; and whereas there are agents engaged in the Western country in this noble cause—

Resolved, Therefore, that it be the duty of each preacher in the Cumberland Presbyterian Church, to preach a sermon on the fourth day of July next, or the Sabbath immediately succeeding, and lift a collection for the benefit of the American Colonization Society, and pay it over to the Treasurer of any state society, or authorized agent of the parent society, or any of its auxiliaries.

REVIVAL,

In Winchester Presbytery, Va.—Never before has it been our lot, to tell of such continued and extensive revivals, as have blessed our churches, during the past year. Never have the triumphs of divine grace been so many; never have so many professed to turn from darkness to light, from Satan to God. The reports received from our churches show an addition of seven hundred, since the last report, on the profession of their faith in Christ; being almost half the number reported by our churches a year ago. And there are some of our churches, that have enjoyed seasons of refreshing from which we have received no reports. We, therefore, feel satisfied, that the additions to the churches under our care, during the last year, have amounted to more than eight hundred. In some of the churches, the revivals have continued for more than a year, and seem to be still in progress.

We might detail many interesting cases of aged sinners bending under the weight of years, coming and sitting with little children at the foot of the cross, to learn of him, whose teachings they had rejected for more than threescore years; of many, who having long and obstinately resisted the strivings of the Holy Ghost, were at length brought to that submission to Christ, which gives peace to the soul; of many who have given up the refuges of lies, which infidelity holds out to deceive the children of men,—and of many most remarkable answers to prayer; but the limits propriety prescribes to us, will not permit.

The various benevolent operations in which the church is engaged in this day, are receiving more attention than at any former time.—Tract Societies, Sunday Schools, and especially Temperance societies are in vigorous and increasingly successful operation amongst us.

We feel warranted to say, that the tone of pious feeling is higher amongst us than it has been heretofore, and that the standard of practical godliness has been raised.

Amongst other interesting facts, growing out of our revivals, we are permitted to state, that there are now twenty-five young men, connected with our churches, who are in various stages of progress, preparing for the ministry of reconciliation. For this we desire to thank God. Another pleasing feature in the state of things amongst us, is, that there is very many christians, forgetting the things that are behind, and reaching forth to those that are before," There seems to be a feeling that the work is not yet done,—that we have a right to labor for greater things, and to expect them, "that it is the last time," the time when God's Spirit is to be poured out on all flesh; that in a peculiar sense, the kingdom of Heaven is at hand; and that the days of the right hand of God Almighty, are now to be seen on the earth.

And here with thanksgiving to God we raise our Ebenezer. To all who love the Lord Jesus, and expect his appearing, we would say: be faithful unto death, and God will give you a crown of life.

Signed by order of the Presbytery,

JAMES M. BROWN, S. C.

Richmond Telegraph.]

BOSTON DEBATE ON COLONIZATION.

[From the Correspondent of the N. Y. Observer.]

The last week was one of profound and well-sustained interest to the Christian community of Boston. The Prison Discipline cause—the Tract cause—the Education cause, the Sabbath School system—the Missionary enterprise, were probably never presented to the public in so interesting a manner. But there was one cause, which, if it did not swallow up the others, stood out in bold and prominent relief—the Colonization. The most intense interest was given to it from the fact, that a public discussion was held on two successive days between Prof. Wright of Ohio, and R. S. Finley, Esq. Agent of the New York Colonization Society, to which he was challenged or "invited" by Prof. W. And well did the combatants acquit themselves. They exhibited uniform kindness and courtesy towards each other, as professors of the same religion should do, while they were deeply earnest in their respective causes. But the moral excellence, the practical energy, and the certain effects of the Colonization system on slavery, were so clearly set in contrast with the merely abstract doctrines of the Anti-Colonizationists, that even the ability of Prof. W. did not avail, and it is generally agreed that a powerful impulse has been given to the Colonization cause, which years of "anti-slavery" labor cannot roll back. A great many clergymen were present, as well as others.

Of the same debate the (Unitarian) Christian Register says:

Mr. Finley is an interesting speaker, not so much from any natural or acquired graces of manner as from the sincerity, earnestness and simplicity which characterize him. His speech was made up principally of those unanswerable arguments, facts, and was peculiarly free from two things very common with those who write or speak on controverted topics, declamation and abuse. There was enough of enthusiasm in him to enlist the sympathies of his audience, and yet not enough to make any one doubt the truth of his statements or question the soundness of his judgment. It was an argument peculiarly adapted to convince those that doubt and even to convert those who oppose. It was listened to with great attention by a numerous audience, and a collection was taken at the close which amounted to more than two hundred dollars.

AMERICAN COLONIZATION SOCIETY.

HARTFORD, June 7, 1833.

To the Editor of the Mercury:

Sir—The introduction, to some extent, of ardent spirits into the colony of Liberia, is frequently mentioned as a fact deeply injurious to the character of that settlement; and by some, is a valid reason for withholding all aid from the Colonization Society.

As I know that the Managers of the Colonization Society desire to do all in their power to promote the cause of temperance in Liberia, I solicit public attention for a few moments, to the measures for this purpose adopted by them, which I believe, will be regarded as earnest, well directed, and likely to prove as efficient as any that could be devised.

On this subject, the views of the Managers are expressed in the following resolution.

"*Resolved*, That the Board hear with extreme regret of the continued introduction and use of ardent spirits in the colony, that they are resolved to exert all their influence to discourage and diminish the evil, so that no ardent spirits except such as may be needful for medicinal purposes shall be introduced by the Board or its Agents."

It may be proper briefly to state what has been done by the Board on this subject.

1st. A heavy duty has been imposed upon all ardent spirits landed in the colony, and the retailer of this article is obliged to pay for his licence $300.

2d. The Colonial Agent has been instructed to do all in his power to discourage the use and traffic in ardent spirits, both among the settlers and the native tribes.

3rd. The most earnest appeals have been made by private letters, to leading individuals, (particularly christian ministers) in the colony, and by addresses to the settlers generally, in behalf of temperance, urging them to form Temperance Societies; and the best publications on this subject have been placed in their hands.

4th. For several years past, the Managers have abstained from supplying their Agents with ardent spirits for use, or trade with the natives.

It may be asked, why the introduction of this pernicious article has not been prohibited by law! To this I reply, 1st. Because the Managers have believed, that the enactment of such a law by them, would prove utterly ineffectual to the accomplishment of this object. As the article could be smuggled in, at a hundred points along the coast, such a law would have no force, unless sustained by the general sentiment of the colonists.

2d. It is feared public sentiment, at the colony, would not sustain such a law at present, because the natives (though not addicted to intoxication) absolutely refuse to trade, unless with other articles they can obtain *small* quantities of ardent spirits.

3d. The sacrifice of their entire trade with the natives, upon which many rely mainly for the means of subsistence, is hardly to be expected from the colonists, until the immorality of the traffic in ardent spirits shall be more deeply and religiously felt by them.

4th. The best means have been adopted to produce a solemn conviction of the vast evils of intemperance, and of the necessity of abandoning altogether the use of ardent spirit, as a drink or an article of Trade.

Under all the circumstances of the case, it seems hardly reasonable to expect to be done by Legislation in Liberia on the subject of temperance, which has not been even attempted in our own country. There, as here, we look for reformation and security from intemperance, rather to moral means than to the power of law. The only valuable and lasting reformation must be a voluntary reformation.

It is gratifying to know, that the vice of intemperance prevails far less in Liberia and its vicinity than in most parts of the Christian world. And the hope may be cherished, that the influence of Christian Missionaries, and the means which have proved so successful in our own country to diminish this fearful evil, will soon banish it entirely from our African settlements. With great respect,

R. R. GURLEY.

Editors of newspapers are respectfully requested to give the above an insertion as early as practicable.

COLONIZATION.—*Mark this!* The African question is approaching a crisis. The true friends of the coloured population should be on the alert. Let the Anti-Colonization plan prevail, and the emancipation of slaves in the southern States, will probably be procrastinated a century. The attempt talked of *in this city* to break down the American Colonization scheme, by the organization of a National *Anti-Slavery Society*, should be met (not by intrigue or reproach, but) by a consolidation of all the forces which can be brought in aid of the Liberian enterprise. We talk of 'great political questions.' *This is the great political question.* We talk of dividing the Union. *This* is what will divide the Union. Let but some Peter the Hermit, from the East, go forth, and the ignorant zeal of thousands will proceed to rend the vitals of the South. In the African question every man, woman and child is interested. If *we* procrastinate, the stroke falls on our children. The views of sober and practical men in all parts of the country are converging—the Colonization Society is the only hope for Africans. We would weep over the phrensy of the zealots who under the show of philanthropy are vilifying this Institution. We know something of slavery from personal inspection, and while we know the picture drawn of it by the Liberator and his school to be falsely charged, we nate the system of bondage as the offspring of hell. We know something of slaveholders, and we lament this cancer on their body social. But the knife may be applied so as to kill the patient, and in this case is actually brandished by multitudes of empirics who never saw the disease.

We are summoned by the enemies of Colonization to drift down on a troubled sea. We would if it were in our power, utter a penetrating cry which should reach every recess of New England and the Western Reserve, and say, *Brethren! stay your hands!* Spare this single cable, which you now so madly threaten! or we are left to the turbulence of a tempestuous gulf.—*Presbyterian.*

AFRICAN COLONIZATION.—It will be gratifying to many of our readers to learn that applications for passage to the African colony continue to flow in to the Board of Managers, both from free persons of color, and on behalf of slaves, quite as fast as the Board can find means to comply with them. Notwithstanding the large number of emigrants sent out by the Managers during the last season, the following additional applications for passage to the colony are now before the Board, a large portion of them for slaves whom their owners propose to liberate, if the society will incur the expense of conveying them to Liberia, viz.:

From Georgia,	Liberty county	16
	Savannah	82
From Virginia	Parkersburg	3
	Springfield	7
	Staunton	10
	Moorfield	7
	Warminster	5
	Lynchburgh	8
From Tennessee	Blountsville	19
From Connecticut	Litchfield	3
From Massachusetts	Springfield	3
	Belchertown	1
From Ohio	Elkton	1
From Philadelphia		1
From Washington City		5

We wish the Board had the ability to furnish immediately passage to all of these applicants, because the influence of example is great, and every emigrant that goes induces others to follow. But we are sorry to learn that the ability of the Society does not keep pace with the number of applications, or its own anxious desire to meet them. The heavy expenditures consequent on the large expeditions of the last season, have not only exhausted the funds of the Society, but involved it in a debt of very serious magnitude, which it is now struggling to discharge. As soon as this object is effected, and its treasury replenished, its operations will be resumed with renewed vigor. These facts appeal forcibly to the friends of the cause throughout the country, and should induce a general effort to supply the means of carrying on the good work.—*Nat. Int.*

TEMPERANCE IN ALABAMA.—A letter has been recently received in this city from a merchant in Alabama, who has given a detail of facts, showing the diminished consumption of ardent spirits in that State, which have fallen under his own observation. He states that in 1824 and 1825, he usually retailed about one hundred barrels of whiskey, besides a large quantity of rum and brandy. From the latter period, as the Temperance Societies have multiplied, his sales have proportionally diminished, so that in 1831 he sold only one barrel of whiskey and one pipe of brandy. He further states, that as his sales of spirits have declined, those of sugar and coffee have advanced—that the people have become more able and willing to pay their debts—and that the shelf in their cabins, instead of being decorated with jugs and bottles, is now stored with books—and smiling happy faces are to be seen, where, very lately, could be found only sallow and squalid misery.

NEW MISSION TO THE INDIANS.—A considerable interest has recently been excited for a body of Indians called the "*Flat Heads*," who reside beyond the Rocky Mountains, and who, some time ago, sent a deputation to St. Louis, a distance of 3,000 miles, to inquire concerning the religion of the white men, or to be directed as to the manner of their worshipping the Great Spirit. We learn that the Missionary Society of the Methodist Episcopal Church, having determined to send a mission to this interesting people, three gentlemen have already volunteered their services for this pious undertaking. The same Society last year established a mission among the Indians in the neighborhood of Green Bay, which is now in a prosperous condition—they have recently established a mission to the Sault Ste Marie, under the care of the Rev. John Clark. On Saturday week, Mr. Clark arrived at Detroit, on his way to his mission, accompanied by four Indians, viz. Peter Jones, John McGee, Wm. Herkimer, and John Frazer. On the next day (Sunday) a scene, says the Detroit Courier, was presented at the Methodist church, well calculated to awaken the smypathies of Christians, and excite a deep interest in all who were privileged to witness it. After an able discourse from the Rev. Mr. Clark, the natives addressed the audience in a most affecting and impressive manner. This interesting family departed on the following day; Messrs. Clark and Jones for the Sault Ste. Marie, and Frazer and McGee for Green Bay.—*Com. Adv.*

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS FRIENDLY TO SUNDAY-SCHOOLS.—The meeting of Sunday-school teachers, held in May last, in Philadelphia, was composed of members of the principal evangelical churches of the United States. They united, without an objecting voice, in offering a respectful invation to the ministers of Christ, to devote a single service to the promotion of Sunday-schools. They only ask that you deliver to your respective congregations one sermon in which the parents and guardians of children shall be urged to the duty of co-operating with you and the teachers of Sunday-schools in the religious instruction of children. If you think that these schools aid the ministry of the gospel, these teachers ask that you will in this manner show your approbation and countenance. If you think, with them, that the instructions of these schools ought not to supersede the teaching of parents, but that parents are under solemn obligations to give their personal attention to the religious nurture of their children, using the school as a valuable auxiliary in discharging the duty, then the teachers beg that you will take an early opportunity of impressing these principles on the minds of your people. In order to make the suggestion more definite, the teachers have named the FIRST SUNDAY IN OCTOBER next as a suitable day, or some Sabbath near that time that may be more convenient. They earnestly call your attention to the proposition, and solemnly and affectionately commend it to your devout consideration.—*S. S. Journal.*

AWARD OF PREMIUM OF $500.

The undersigned, have been designated by the Committee of the American Tract Society, as a Committee to award the premium of $500 to the 10 best tracts submitted on or before March 1, would state that they have received 279 manuscripts, and after careful consideration, assign the premiums as follows, slight alterations, suggested by the Committee, to be made in some of the manuscripts; viz. No. 3, "What have I done?" by Rev. William Nevins, of Baltimore; No. 10, "The Almost Christian," by H. A. B. of Princeton, N. J.; No. 17, "Four Reasons against the use of Alcoholic Liquors," by Mr. John Girdley, Agent of the American Tract Society for Ohio; No. 25, "What is a call to the Ministry?" by Rev. James D. Knowles, Professor in the Baptist Literary and Theological Seminary, Newtown, Mass.; No. 186, "Mistakes of parents in the religious instruction of their children," by Mr. John A. Vaughan, Boston, Nos. 211, 212, "The last scenes and dying words of men of the world, contrasted with those of Christians," (to be condensed into one Tract,) by the Rev. Wm. C. Brownlee, D. D. of New-York, No. 232, "The General's Widow," by Rev. Dr. Brownlee; No. 246, "The world's conversion the grand object of the Christian," by Rev. Nathan S. S. Beman, of Troy, N. Y.; No. 278, "The Christian duty of Meditation," by Rev. Elisha Ballantine, Assistant Instructer in the Union Theological Seminary, Prince Edward, Va.—The tenth premium to be divided between No. 9. "Don't unchain the tiger," by Rev. Wm. Wisner, of Rochester, N. Y. and No. 193, "Lydia Sturtevant, or the Fatal Resolution," by Rev. Eliakim Phelps, of Geneva, N. Y.

There are a number of other manuscripts with which the Committee were pleased, and which they would recommend to the consideration of the Publishing Committee, to whose disposal, according to the terms of the Circular offering the premium, they are to be committed.

THOMAS DE WITT,
WILLIAM R. WILLIAMS,
HENRY WHITE,
} Committee of Award.

New-York, May 14, 1833.

Note.—Bishop McIlvaine and Rev. Dr. Skinner, originally named as members of the Committee of Award, being prevented by circumstances from acting, the Publishing Committee designated Rev. Mr. Williams and Rev. Mr. White to act in their stead.

IMPORTANT TRIAL.—A gentleman just arrived from Bangor, Me. has given us the particulars of a case of recent occurrence there, which is said to have excited considerable sensation. An unlicensed dealer, named Treadwell, keeping a shop at what is called the Point, with the assistance of an understrapper named Woodward, undertook on Tuesday last, to furnish an Irishman (whose name we have not learned,) with as much wine as he could drink for 25 cents. The Irishman drank a pint of stuff which was drawn to him as port wine, and walked off. In about half an hour he returned and drank two pints more. The result was death. Woodward was apprehended, on complaint of the Coroner who held an inquest over the body. On Friday last he was examined before Justices Abbot and Gilman—the Hon. J. McGaw, prosecuting officer, and Gorham Parks, Esq. counsel for the defendant—and required to recognize in the sum of $550 for his appearance at the next (June) term of the S. J. Court for trial, on the charge of manslaughter.—*Boston Merc. Journal.*

Catholicism in the West.—The Pope has erected Detroit, Mich., into a *See*, and appointed Dr. Reze to be its first Bishop. Dr. Purcell, president of St. Mary's college, Emmetsburgh, Pa. was at the same time appointed bishop of Cincinnati. A committee of three cardinals was also appointed to make inquiry into the propriety of creating a new See at Vincennes, Indiana.—*Standard.*

A young medical student in New-York has been convicted of removing the dead body of a child from a grave yard for dissection, and has been sentenced to three years confinement in the State prison—It was proved that he had committed like offences several times before.—*Courier.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 3, 1833.

☞ We have omitted the usual No. of the Roman Catholic Controversy in to-day's paper, in order to give place to several lengthy articles of much importance. We have still several heavy articles on file—annual reports, &c.—which, although they occupy considerable space, will be, nevertheless, interesting to our readers. We shall dispose of them as soon as practicable. The reader's special attention is invited to the interesting *Narrative of the state of Religion within the bounds of the Presbyterian Church*, on our first page, and also, to the recommendation by the General Assembly, of "A day of Prayer for the Conversion of the World."

CHOLERA.

We are gratified that we are enabled to inform our readers, that this fatal and mysterious disease has almost entirely left our city. We still have a few cases every day, and some deaths. Not sufficient, however, to create any considerable alarm. Our citizens are returning to their homes, and our stores and shops are beginning again to put on the appearance of business. Those who have left their houses, cannot observe too much caution in having them well ventilated and dried, previous to occupying them again. We would earnestly recommend, that the same precautions which have been previously enjoined, with respect to diet, clothing, &c. should still continue to be observed.

Since our last the following deaths have taken place in the city: Mr. Scott, (overseer at Brand's factory,) Mary Ann Nixon, Stephen, (servant at M. T. Scott's,) James Pollock, (free colored man,) Nathan Putnam, Sen., Miss Jane Chinn, (daughter of R. H. Chinn, Esq.) Samuel Trotter, Sen., Dr. Jas. Webb, Mrs. Margaret Warfield, Mrs. Eliza Ater, Baldwin Boyer, negro man at Gratz & Bruce's factory, servant woman of T. Smith's, Esq. Since the original publication of the list in our last, *eighteen* of the hands at Brand's factory have died, and several at Hamilton's factory. The following additional list of deaths at the Lunatic Asylum, in the 3d ward, we take from the *Observer and Reporter* of Saturday last: "Mary O'Connell, Bardstown, Ky. Alfred Lain, Fayette county; Mary Haburn, Breckinridge county; John Armstrong, Scott county; Mary Iredell, Barren county; Courtney Knapp, Bourbon county; John Huberry, Mercer county; Joseph Erwin, Mississippi. Making 33 in all at the Asylum, since the Cholera first made its appearance there; and we learn from the superintendent that there are three or four other cases on hand that it is thought will terminate fatally. At the commencement of the disease there were 106 patients at the Asylum."

Among the deaths, by Cholera, in the county, are the following: Mr. John Huston, and nine of his servants, Dr. H. E. Innis, Oliver Sutton and daughter, Wm. White, John Kay, Mrs. Charles Megowan, Mr. Fitzpatrick, Clifton Thompson, Sen., Joseph Rogers, Daniel White, Mrs. Geo. Clark, Isaac Webb, Sen. and wife, Isaac Webb, Jun. Frederic Laudeman, John Brand, jun.

From the Maysville Eagle of June 27.

THE CHOLERA.

This disease yet lingers amongst us, though in a greatly mitigated form—most of the cases now occurring, readily yield to appropriate remedies. In *Maysville*, since the publication of our last paper, up to 3 o'clock on last evening, three deaths had occurred from Cholera, viz: Mrs. *Spalding*, wife of Mr. Daniel Spalding; Mrs. *Herbst*, wife of Mr. George Herbst; and a servant woman of Mr. Thos. S. Thornley. Mrs. Spalding died on Friday, and Mrs. Herbst on Tuesday morning.

In *Flemingsburg*, as late as Monday evening, the disease continued to rage with unabated violence. Up to that period, there had been 51 deaths. The population of Flemingsburg amounted to between 6 and 700 when the Cholera broke out, of which about one half early abandoned the place. Of those who remained, it is believed that one sixth have fallen! Among the recent deaths, are Mr. *John Mullay*, Editor of the Flemingsburg Intelligencer, and his two daughters.

In *Paris*, the Cholera broke out on Friday last with almost unparalleled malignancy. In 48 hours the town was literally deserted by the inhabitants. The deaths are reported to have amounted to 37 as late as 9 o'clock on Monday night, viz: 16 on Friday, 8 on Saturday, 7 on Sunday and 6 on Monday. Among the deaths, we have heard the names of Drs. Blackburn and Davis, Mrs. Charles Brent, Samuel Pike, Miss Croxton, Samuel Scott, Mrs. Lyon, Mrs. Samuel, Mrs. Bryan, Mrs. Gaither, Mrs. Hinton, Miss Sophia, (daughter of Dr. N. Warfield,) Miss Williams, (daughter of Capt. G. W. Williams,) Mrs. Moore's child, Richard Holmes, Mr. Burden, Mr. Willett, Mr. Hordwick, Peter Sharer.

Lower Blue Licks.—The Cholera burst forth at this celebrated watering place on Wednesday of last week, and very soon dispersed its throng of visitants. From eight to ten deaths occurred within 48 hours after the disease made its appearance. The venerable Major BEDINGER, a relict of the revolution, and one of the early pioneers of the West, we learn, lost every member of his white family, including one of his married daughters [Mrs. Bedford] who resided with him, and his son Dr. *B. F. Bedinger*, of Campbell, who came to the assistance of the family.

Danville, Ky.—In consequence of the prevalence of cholera in our town we are able to print only a half sheet this week. It commenced its ravages on Tuesday. The first victims were 3 cases at Mr. Rice's Factory—all proved fatal. Since then there have been a number of cases and four deaths: to wit, Mrs. P. G. Rice, Mr. Gray, of Philadelphia, who was at Mr. Rice's when the first cases occurred but left and died in the country at Mr. Fry's, and 2 black men. The disease is thought to be on the increase.—*Olive-Branch, June 29.*

☞ We learn by passengers in the stage from Louisville this morning, that the epidemic has commenced its ravages in Simpsonville, in Shelby county. The fatality has been great. Three or four deaths occurred this morning—and it is said seven or eight have been attacked with such severity that they are not expected to live till night.—*Shelbyville Examiner, June 29.*

Cincinnati.—The interments in this city for the week ending at 12 o'clock, on Wednesday the 26th inst. were Forty. Of this number Eighteen are reported to have been from cholera. The most of these took place on Saturday, Sunday, and Monday last. Since that time the new cases as well as the deaths have been decreasing, and for the last two days, there has been perhaps, as little cholera in the city, as at any time for the last month.

On the subject of cholera abroad there is little to be said that is new. In several parts of Indiana it is prevailing with some violence. As yet it does not appear to have reached the interior of Ohio. Some cases have appeared at Pittsburg. In Natches, and at other points on the Mississippi, and among the planters of Louisiana, it is prevalent and fatal. In the city of New Orleans, the mortality is frightful. If the reports be not exaggerated, from 100 to 150 have been dying each day for some time past.—*Cincinnati Chronicle, June 29.*

A letter from a gentleman in Salem, Indiana, dated June 19, 1833, to his correspondent in Cincinnati, says,

"The long dreaded scourge, the cholera is now raging through our state. Scarcely a neighbourhood is at this time exempt. There is more sickness in this vicinity than there has ever been at one time."—*Ib.*

The following article, by Dr. Holland, of this city, was issued in the form of a handbill, soon after the first appearance of the Cholera here. Although it has been pretty extensively circulated in this vicinity, there are many of our subscribers, in sections of the country where the epidemic is now raging, to whom it will doubtless be acceptable. These directions are so plain and simple, that they can be understood by all. They are intended, however, only for the first stages of the disease.—Their observance, we have no doubt, has been the means of saving many lives in this section of the country. It is proper, perhaps, to observe, that the course here recommended by Dr. Holland, is that pursued, with but little variation, by a majority of the physicians of our city.

SUGGESTIONS TO THE PEOPLE ON CHOLERA.

Let your errors be on the side of excessive precaution. Every man should provide himself with at least 20 grains of Calomel and 2 grains of Opium, and at the very first appearance of looseness, or the least tendency thereto, he should take the Calomel and one of the grains of Opium. So soon as this medicine has operated two or three times, take the other pill of Opium.

I am confident that the Rice water and bile never pass together. In the premonitory stage, Opium will always stop the purging, and in the same stage, Calomel, if retained in the bowels long enough, will as invariably bring of the bile. In slight cases, the above doses are sufficient, but they should be larger in those of a higher grade. Do not be in a hurry for the medicine to operate, nor let it operate too much. In every instance attended by nausia, or vomiting, a puke should be taken before the above medicines. The emetic should consist of a table spoon full of salt and as much ground mustard, put in a half pint of warm water, the whole to be drank at once, and repeated every 10 minutes till it operates well.

I feel authorized to say from an experience now very ample, that these rules, strictly adhered to, will in every instance, attended by premonition, ward off the attack. In further confirmation of what I have stated, I refer to several gentlemen who are riding about relieving the afflicted, and to my students, who now have no little experience in this matter.

If the first operation from the Calomel be not billious, repeat the dose of Calomel and Opium, and continue to do so after each operation, till they become billious. Having obtained billious evacuations, permit them to pass two or three times, when they should be arrested by the Opium. ROBERT C. HOLLAND.

June 10th, 1833.

N. B. When attacked, have a physician as soon as possible. R. C. H.

NEW VERSION OF THE BIBLE.—In to-day's paper will be found proposals by Dr. Noah Webster, for publishing an edition of the common version of the Bible, "with amendments of the language," &c. Now, although we by no means suppose, that our common version of the Scriptures is absolutely perfect, yet we doubt very much, whether even Dr. Webster with all his acknowledged ability as a linguist and lexicographer, can furnish an edition of the Bible which will receive, from all denominations of orthodox Christians, the same implicit and cheerful confidence which is now reposed in the common version.

For ourselves, we can see no necessity for this amended edition. We believe it can be productive of no good, and may be the occasion of much evil. We are quite willing to admit, that the common version contains some obsolete words, and some few phrases which are not strictly in accordance with the taste of the age in which we live. Yet we think even these apparent defects are far from being productive of any disadvantage. An excessive, morbid fatidiousness in such matters, we regard as far more injurious. And when the work of amendment and improvement in this particular, is once sanctioned by the Christian public, where is it to end! We are old fashioned enough in our taste, to be perfectly satisfied with the received translation of the word of God. And we entertain no doubt, that in expressing our own views on this subject, we give the views and feelings of a vast majority of the Christian community throughout the world. Indeed, we know of no one in this region—with the exception of some self-styled *Reformers*, who have already had a translation manufactured for their own use,—who desire any change in the common version of the Bible.

MANUMISSION.—The late John Randolph, of Roanoke, made provision in his will, for the emancipation of all his slaves; and also provided for the support of such of them as are children, and for the aged and infirm during life. The Fredericksburg paper states, that the number of his slaves has been underrated; and that there is good authority for putting it little short of *five hundred*.

NEW PUBLICATIONS.

"A Plain and Practical Treatise on the EPIDEMIC CHOLERA, as it prevailed in the city of New York, in the summer of 1832, including its nature, causes, treatment, and prevention. *Designed for popular instruction.* To which is added, by way of appendix, a brief essay on the MEDICAL USE OF ARDENT SPIRITS, being an attempt to show that alcohol is as unnecessary and mischievous in sickness as in health. By DAVID MEREDITH REESE, M. D."

We are truly gratified to see the announcement of such a publication as the above. Such a work has been much needed for some time. The author, Dr. Reese, is a distinguished physician of the city of New York. The work is highly spoken of in the New York papers. Although it has not yet reached the west, we entertain no doubt, from the character and standing of the author, that it will prove a blessing to the community, especially that portion of it, who are disposed to favor the efforts making by the wise and the good of our land, to banish alcoholic drinks from society.

While upon this subject, we cannot but express our regret, that some of the physicians of our city should have recommended the use of brandy in the treatment of Cholera, and even as a preventive, during the late prevalence of the disease among us. The extent of the evils which have already resulted and will yet result to the community, from this course, can never be estimated on this side of eternity. We are rejoiced to be enabled to say, however, that some of our physicians, who have been at least as successful as any others, have dispensed entirely with the use of ardent spirit in their practice, during the epidemic; and we have heard, on unquestionable authority, of one, engaged in very extensive practice, who bitterly regrets having recommended the use of ardent spirit with the view of rendering the water more wholesome. We are decidedly of opinion,—and in this opinion we are sustained by high medical authority,—that the use of alcoholic liquor as a preventive of disease, is most pernicious.

LETTERS ON SLAVERY, *addressed to the Cumberland Congregation, Virginia, by J. D. Paxton, their former pastor.*

We have recently been favored with the perusal of this work. It is a handsomely executed volume, of upwards of 200 pages, duodecimo, from the Philadelphia press. The author of this work, Rev. J. D. Paxton, is known to many of our readers as pastor of the Presbyterian church at Danville, Ky. We do not recollect ever to have read any production on the important and extensively agitated subject of Slavery, which has impressed us more favorably than this volume of Mr. Paxton's. Its extensive circulation in this state, and throughout the whole western country, cannot fail to be attended with highly beneficial results. The author tells plain truths, in a striking and impressive manner. We cannot but admire the earnestness and faithfulness with which he has treated his subject. We hope his arguments from Scripture, especially, will receive due consideration from the Christian community.

The commencement of this volume contains two letters of recommendation, from the Rev. Dr. Blythe, and John Green, Esq. of Lincoln county. The work may be had of the publisher, A. T. Skillman, bookseller, of this city.

The following notices of this work are extracted from the *Presbyterian* and *Philadelphian*.

"We do not mean to assent to every doctrine of this volume, when we say that it is one of the most striking performances which we have seen upon the subject. Mr. Paxton has not consulted grace of diction so much as fact and argument. He was once a slave-holder; he became convinced of his error, and manumitted his slaves: he wrote and preached against the sin, and suffered for his candour. Seven years have served to confirm his opinions, and he now appears before the public, as the vindicator of African rights. He discusses the question of ministerial prudence in regard to slavery—the inconsistency of slavery with our free institutions, with the rights of man, and with Scripture—the Jewish servitude—the evils of slavery—*plans for relief.* Mr. Paxton appears to be in favour of Colonization, but to think the Liberian scheme inadequate; and he hints at the appropriation of a South-western territory. He considers the danger of emancipation overrated. Without deciding on the plan to be adopted, he believes that all the various methods which are proposed might be attempted simultaneously.

We have looked through these letters with haste, and intend these remarks as a simple introduction of the work to our readers".—*Presbyterian.*

"A. T. Skillman, of Lexington, Ky. has lately published a new work, entitled "Letters on Slavery; addressed to the Cumberland Congregation, Virginia; by J. D. Paxton, their former pastor." This work is for sale at most of the book-stores in this city. Mr. Paxton is well known as a clergyman who from conscience gave liberty to his slaves, and thereby divested himself of a large estate. His qualifications to write on the subject cannot be doubted."—*Philadelphian.*

COLONIZATION MEETING.—A large meeting of the friends of the American Colonization Society was held at the Masonic Hall in New York, on the 17th ult. The design of the meeting was, to hear some statements respecting the present state and prospects of the Society, and to contribute to its funds.

The meeting was addressed by the Rev. R. Gurley, Secretary of the Society, Rev. Dr. Spring, Col. Samuel L. Knapp, of New York, and Mr. Washington Davis, a colored citizen of Liberia. Two native Africans, "who were taken a few weeks since naked from the forests of that continent, and had been brought to this country at their own request," were present at the meeting. The following resolution was submitted by Rev. Dr. Spring:

Resolved, That in the opinion of this meeting, the American Colonization Society is founded upon just, patriotic, and Christian principles; benevolent in its tendencies, and glorious in its aspect and promise of good towards the whole African race.

A collection was taken up, in aid of the cause, amounting to $1,158.

MISSIONARY ENTERPRISE.—The Rev. Messrs Reed and Lowrie, with their wives, embarked, as missionaries, for Calcutta, on the 30th of May last.

More missionaries were expected to leave Boston for foreign countries last month, than have ever before gone out during the same time. So says the *Spirit of the Age*, a Boston paper.

Four missionaries sailed from that port on the 10th ult.—two of them destined for Siam, and two for exploring the Malayan Islands.—Five more, with a printer and a physician, and the wives of all seven, were expected to leave Boston on the 29th ult. for Ceylon. Four are expected to leave during the summer, for Western Africa. A missionary and a printer are also expected to leave New York soon, for Patagonia, and a missionary and a printer for China.

ASSEMBLY'S BOARD OF EDUCATION.—We omitted to notice, in due time, the annual meeting of this Board. It was held in Philadelphia, on the 24th of May. We learn from the Report, that there were under the care of the Board during the year, 450 candidates for the Gospel ministry. Of these, there were in immediate connexion with the Board, 359; under the care of auxiliaries, 91. 187 are in Academies, 207 in Colleges, and 56 in Theological Seminaries.—The receipts during the year amount to $29,574 44; expenditures, $30,145 96.

COMMENDABLE BENEVOLENCE AND LIBERALITY.—We are highly gratified to learn, that, at a meeting held by the students of the Theological Seminary of Andover, Mass., on the 5th ult., a formal vote was passed, to raise a sufficient sum within six months from the time of the meeting, to effect the emancipation and removal to Liberia, of at least *one hundred* slaves in Kentucky. This measure was entered into in consequence of a representation made to the students of the institution, that slaves of good character could be voluntarily emancipated and sent to Liberia from this state, for thirty dollars each.

While the friends of humanity and benevolence at a distance are manifesting so commendable a spirit towards us, shall we not be willing to put our own shoulders to the wheel, in order to promote this great enterprize!

FOREIGN MISSIONS.

A. T. Skillman, acknowledges the receipt of the following sums for the American Board of Commissioners for Foreign Missions.

Donation from Mrs. Jane Mukes, Nicholasville,	$ 5 00
From the Presbyterian Church at Versailles,	28 25
From the Presbyterian Church at Greer's Creek, Woodford county,	15 00

PLAN OF NEGRO EMANCIPATION.

The following outline of the plan proposed by the British government, for the emancipation of the negroes in the West Indies is given in the London Courier of May 11th. The bill had not been acted upon by Parliament, at the latest dates.

We have received the following authenticated account of the ministerial plan for the emancipation of the negroes in the West Indies, which we hasten to lay before our readers.

I. That every slave, upon the passing of this act, should be at liberty to claim, before the protector of slaves, custos of the parish, or such other officer as shall be named by his Majesty for that purpose, to be registered as an apprenticed labourer.

II. That the terms of such an apprenticeship should be,

1st. That the power of corporal punishment should be altogether taken from the master, and transferred to the magistate.

2d. That in consideration of food and clothing, and such allowances as are now made by law to the slave, the labourer should work for his master three-fourths of his time, leaving it to be settled by contract whether for three fourths of the week or of each day.

3d. That the labourer should have a right to claim employment of his master for the remaining one-fourth of his time, according to a fixed scale of wages.

4th. That during such one-fourth of his time, the labourer should be at liberty to employ himself elsewhere.

5th. That the master should fix a price upon the labourer at the time of his apprenticeship.

6th. That the wages to be paid by the master should bear such a proportion to the price fixed by him, that for the whole of his spare time, if given to the master, the negro should receive 1-12th of his price annually; and in proportion for each lesser term.

7th. That every negro, on becoming an apprentice, should be entitled to a money-payment weekly, in lieu of food and clothing, should he prefer it, the amount to be fixed by a magistrate with reference to the actual cost of the legal provision.

8th. That every apprenticed labourer be bound to pay a portion, to be fixed, of his wages, half yearly, to an officer to be appointed by his Majesty.

9th. That in default of such payment the master be liable, and in return, may exact an equivalent amount of labour without payment in the succeeding half year.

10th. That every apprenticed negro, on payment of the price fixed by his master, or such portion of it as may from time to time remain due, be absolutely free.

11th. That every such apprentice may borrow the sum so required, and bind himself by contract before a magistrate, for a limited period, as an apprenticed labourer to lender.

III. That a loan to the amount of 15,000,000*l* sterling be granted to the proprietors of West India estates and slaves, on such security as may be approved by commissioners appointed by the Lords Commissioners of his Majesty's Treasury.

IV. That such loan be distributed among the different colonies, in a ratio compounded of the number of slaves, and the amount of exports.

V. That the half yearly payments herein before authorised to be made by the apprenticed negroes be taken in liquidation of so much of the debt contracted by the planter to the public.

VI. That all children who at the time of the passing of this act shall be under the age of six years be free, and be maintained by their respective parents.

VII. That in failure of such maintenance, they be deemed apprentices to the master of the parents (without receiving wages,) the males till the age of twenty-four, the females to the age of twenty, at which periods respectively they and their children, if any, shall be absolutely free.

VIII. That this act shall not prevent his Majesty from assenting to such acts as may be passed by the Colonial Legislatures for the promotion of industry or the prevention of vagrancy, applicable to all classes of the community.

IX. That upon the recommendation of the local Legislatures, his Majesty will be prepared to recommend to Parliament, out of the revenues of this country, to grant such aid as may be deemed necessary for the due support of the administration of justice, of an efficient police establishment, and of a general system of religious and moral education.

AGENTS OF THE BOARD OF MISSIONS.—The Rev. Dr. William D. Snodgrass has been appointed Agent of the Assembly's Board of Missions for the eastern States, and is expected to enter upon his duties in the course of a few days. The Rev. John Stockton has also been appointed Agent of the same Board for the West. These notices we should have inserted some time ago, had we not been under the impression that the official communication of the Board contained them. The appointments are such as demand the highest confidence of the churches.—*Presbyterian.*

PAINFUL INTELLIGENCE.—We learn with regret that the brig Ajax, fifteen days from New Orleans, bound to Liberia, with nearly one hundred and fifty emigrants on board, has been compelled to put into Key West in distress.—She lost her mate and two blacks when she had been only two days out; and the ship carpenter on board reported that thirty or forty of the emigrants died of the cholera whilst the brig was anchored off the town. They are said to have been as fine a set of emigrants as ever left this country. One hundred of these were from Kentucky—of whom ninety-six were slaves and had been manumitted upon condition of their deportation to Monrovia. Forty were from Tennessee and the residue from Ohio. Among those from Kentucky, was a female brought up by Mrs. Wickliffe, who possessed a superior education and gifted mind, and who was intended for a teacher in Liberia.

The Ajax left Key West on the 16th ult. for her place of destination. Since that time there had been from ten to fifteen cases in the town, nine of which had proved fatal, out of a population of two hundred. No case had occurred between the 27th ult. and 1st inst. and it was believed at the latter date that the disease had left the Key.

TEXAS.—The Convention which assembled in the town of San Felipe de Austin, in April last, have adopted a Constitution. The preamble declares, that "We the People of Texas, being capable of *figuring* as a State in the manner contemplated in the second article of the Decree of the General Congress of the Nation, of the 7th May, 1824, do ordain the following Constitution, and do mutually agree with each other to form ourselves into a free and independent State of the Mexican Confederacy by the name of Texas." The legislative authority is vested in a Senate and House of Representatives, elected biennially. The legislature to meet for the first three years annually, and afterwards biennially. The Constitution contains the following remarkable provision:—No Bank or Banking institution, nor office of discount and deposite, nor other monied corporation, nor private Banking establishment, shall exist during the continuance of this Constitution.

SUMMARY.

A Speculation.—We learn from the Boston Globe that Mr. Kemble, the stage actor, received $332 a night for twenty five nights, $8,300! If Mr. K. had devoted *a year's* services as a lecturer on temperance and other moral subjects, and received a thousand dollars therefor, it would have been denounced as "a speculation!"

Balloon Ascension.—Mr. Durant, the celebrated æronaut, made an ascent from Castle Garden, New-York, on the 5th inst. rising to the height of 16,000 feet, or upwards of three miles above the earth. His balloon measured nearly 100 feet in circumference. The following is an abstract of his journal.

Started at 4 minutes after 5 o'clock; in 2 m. lost sight of the earth—in 6 m. had risen to the top of the clouds—clear sunshine—continued to rise 39m.—attained an adjudged altitude of 16,000 feet, or three miles—the heat increased the first 6 m.—at the greatest altitude the cold was intense—let out one anchor with two or three hundred feet of cord—at 32 m. after 6 again touched the upper surface of the clouds—could hear the roar of the surf and judged was over the Atlantic or Sound—4 m. after heard crows—at 6 39 m. heard birds singing—1m. after saw the earth—was over a cluster of trees—threw out a bag of ballast—in less than a minute anchor struck in a grass field on the farm of R. Morris, Esq. 11 miles from City Hall—folded balloon in safety, and started for home—arrived in this city about half past 9 Thursday morning.

Horrid and Needless Deaths.—Every year, we have had to record the death of several, killed by the use of gun-powder on the Fourth of July. We once satisfied ourselves by computation, that more Americans have been killed by gun-powder in celebrating our Independence, than in any of the battles by which it was gained. How many do our citizens intend to kill this year? How many will they kill without it?—*Vermont Chronicle.*

Freshet in South Carolina.—The Camden Republican says, "The ruin that must inevitably follow is really appalling. It is thought it will be impossible to yield a crop of corn. We do not believe a solitary bale of cotton will be made on the river lands this year."

The injury done in Virginia is estimated at one million of dollars.

The pious and venerable, but somewhat eccentric *Rowland Hill*, long an excellent, popular and successful minister of the Gospel, died, at his own residence in London, on the 10th of April last, in the 89th year of his age, worn out with years and labours, and ripe for glory. He preached, for the last time, to an immense audience, on the Monday morning before he died.—*Standard.*

Professor Jacob Abbott, author of the "Young Christian," has been appointed President of the Collegiate Institute, at Marietta, Ohio.—*Ib.*

COMMISSION
And Forwarding House,
NEW-ORLEANS, LA.

GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner*, for the purpose of transacting a

General Agency, Commission and Forwarding Business,

in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited

New-Orleans, July, 1833.—50-2m.

For the Western Luminary.

THE FEMALE MISSIONARY.

The glorious orb of day had sunk to rest,
And the mild splendor of his farewell gleam,
Shed o'er the western heavens, had pass'd away.
In shining majesty the evening stars
Were rolling o'er a sky of spotless blue.
The pale faced moon was up; and her mild beam
Danc'd on old ocean's clear & trembling breast,
And drest his waves in silver. Then was heard
The dash of billows, and the night-wind's moan;
The lonely sea-bird's wild and fearless cry,
And the rude seaman's song of other days.
A female—delicate as some sweet flower
Whose soft tints will not bear the suns bright gaze,
Or the cold blighting breath of evening winds,
Stood pensive on the deck of a proud ship
Which rode in stately beauty o'er the waves.
A shade of sorrow blended with a smile
Of resignation, soft as evening's gleam,
When sinks the sun in splendor mild to rest,
Reposed on her pale cheek and faded lip,
And to her aspect something gave of heaven.—
Silent she stood; and heedless of the winds
Which moan'd around her, & which swept aside
The long rich ringlets of her golden hair.
Often her dark eye wander'd o'er the waves,
Which were to bear her far to Heathen climes;
And oft it turn'd to gaze on the bright shores
Of lov'd America, her native land.
She at distance saw her tow'ring mountains
And her ancient hills—her proud dark forests,
And her rock-bound strands, touch'd with the moon's pale gleam.
The thoughts of happier days, forever gone,
Of home "sweet home"—of parents—sisters dear,
And the companions of her childhood hours,
All—swift as ocean's proud and fearless dash,
Rush'd on her troubled spirit,—and she wept.
O! how distressing to her soul the thought,
That she might never see those lov'd ones more;
Might never hear their voices sweet again,
When warbling the soft hymn of solemn praise,
Or wafted to the throne of God in prayer,
For peace on earth—for calm repose in Heaven!
Why was it thus! why was she going forth
To weep and die, far from her childhood's land!
It was (O Infidel! curl not thy lip
In cold, unfeeling scorn,)—it was the love
Her bosom cherish'd for immortal souls,
Wrapt in the gloomy shades of Pagan night,
Which had constrain'd her to forsake forever
Her country, home, and kindred, to embark,
With a meek Missionary of the Cross,
For distant heathen lands, where the sweet sound
Of pardon, offer'd through a Saviour's blood,
Had ne'er been borne along the breathing gales,
Or gently wafted to the light blue skies.
O blest religion!—thou alone canst cheer
The weeping mourner in this vale of wo:—
Thou alone canst heal a weeping spirit,
When all it dearly lov'd in this cold world
Is torn from its fond grasp forever.
O thou inspired'st that sad and lonely one
When she beheld her much lov'd native shores
Forever disappearing from her sight:—
Then thou didst gently point her weary soul
To that bright world where sorrow is unknown;
And animate her with the joyous hope
Of an interminable meeting there;
With those dear friends, whose conversation sweet
Had often cheer'd her life's meand'rings,
And raised her thoughts in rapture to the skies.

W. A. C.

Lexington, June 3rd, 1833.

MANUAL LABOR EDUCATION.

From Weld's Report on Manual Labor in Literary Institutions.

RECIPROCAL INFLUENCES OF BODY AND MIND.

God has revealed his will to man upon the subject of education, and has furnished every human being with a copy of the revelation. It is written in the language of nature, and can be understood without a commentary. This revelation consists in the universal consciousness of those influences which body and mind exert upon each other—influences innumerable,—incessant, and all-controlling; the body continually modifying the state of the mind, and the mind ever varying the condition of the body. These two make up the compound which we call man; not the body alone, not the mind alone, but both conjoined in one by mutual laws. *These mutual laws form the only rational basis for a system of education.* A system based upon any thing else is wrong in its first principles; its combinations are incongruities, its tendencies are perversions, and its results, ruin. True, the body has no value intrinsically, but its connection with the mind gives it infinite worth. Every man who has marked the reciprocal action of body and mind surely need not be told that mental and physical training should go together.

Even the slighest change in the condition of the body often produces an effect upon the mind so sudden and universal, as to seem miraculous. The body is the mind's palace; but darken its windows, and it is a prison. It is the mind's instrument; sharpened, it cuts keenly; blunted, it can only bruise and disfigure. It is the mind's reflector, if bright, it flashes day; if dull, it diffuses twilight. It is the mind's servant; if robust, it moves with swift pace upon its errands; if a cripple, it hobbles on crutches. We attach infinite value to the mind, and justly; but in this world it is good for nothing without the body. Can a man think without the brain? Can he feel without nerves? Can he move without muscles? If not, let him look well to the condition of his brain, nerves, and muscles. The ancients were right in the supposition that an unsound body is incompatible with a sound mind.

Climate, by its influence upon the body, produces endless diversities of mind. Compare the timid, indolent, vivacious, and irritable inhabitant of the line with the phlegmatic and stupid Greenlander. Every man knows how the state of his mind is modified by different periods of the day, changes in the weather and the seasons.* He who attempts mental effort during a fit of indigestion will cease to wonder that Plato located the soul in the stomach. A few drops of water upon the face, or a feather burnt under the nostril of one in a swoon, awakens the mind from its deep sleep of unconsciousness. A slight impression made upon a nerve often breaks the chain of thought, and the mind tosses in tumult. Let a peculiar vibration quiver upon the nerve of hearing, and a tide of wild emotion rushes over the soul.

"By turns they feel the glowing mind
Disturbed, delighted, raised, refined."

Strike up the Marseillais in the streets of Paris, and you lash the populace into fury. Sing the Ranz des Vaches to the Swiss soldiery, and they gush into tears. The man who thinks with a gnat in his eye, or reasons while the nerve of a tooth is twinging, or when his stomach is nauseated, or when his lungs are oppressed and laboring; he who can give wing to his imagination when shivering with cold, or fainting with heat, or worn down with toil, can claim exemption from the common lot of humanity. In different periods of life, the mind waxes and wanes with the body; in youth, cheerful, full of daring, quick to see, and keen to feel; in old age, desponding, timid, perception dim, and emotion languid.—When the blood circulates with unusual energy, the coward rises into a hero; when it creeps feebly, the hero sinks into a coward.

"His *coward* lips did from their color fly."

The effects produced by different states of the mind upon the body are equally sudden and powerful. Plato used to say, that "all the diseases of the body proceed from the soul." The expression of the countenance *is mind visible.* Bad news weakens the action of the heart, oppresses the lungs, destroys appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face; fear blanches it; joy illuminates it, and an instant thrill electrifies a million of nerves. Surprise spurs the pulse into a gallop. Delirium infuses giant energy. Volition commands, and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke. Chilo, Diagorus, and Sophocles, died of joy at the Elean games. The news of a defeat killed Philip V. One of the popes died of an emotion of the ludicrous, on seeing his pet monkey robbed in pontificals, and occupying the chair of state. Muley Moluck was carried upon the field of battle in the last stage of an incurable disease. Upon seeing his army give way, he leaped from the litter, rallied his panic stricken troops, rolled back the tide of battle, shouted victory, and died. The door keeper of Congress died upon hearing the surrender of Cornwallis. Eminent public speakers have often died, either in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it had subsided. The late Mr. Pinckney of Baltimore, Mr. Emmet of New York, and the Hon. Ezekiel Webster of N. Hampshire, are recent instances. Lagrave, the young Parisian, died a few months since, when he heard the Musical prize for which he had competed was adjudged to another. The recent case of Hills in New York, is fresh in the memory of all. He was apprehended for theft, taken before the police, and though in perfect health, mental agony forced the blood from his nostrils. He was carried out, and died.

The experience of every day demonstrates that the body and mind are endowed with such mutual susceptibilities, that each is alive to the slightest influence of the other. What is the common sense inference from this fact? Manifestly this: that the body and the mind *should be educated together.* The states of the body are infinitely various. All these different states differently affect the mind. They are causes, and their effects have all the variety which mark the causes that produce them. If then different conditions of the body differently affect the mind, some electrifying, and others paralysing its energies, what duty can be plainer, than to preserve the body in that condition which will most favorably affect the mind. If the Maker of both was infinitely wise, then the highest permanent perfection of the mind can be found only in connection with the most healthful state of the body. Has infinite wisdom established laws by which the best condition of the mind is permanently connected with any other than the best condition of the body? When all the bodily functions are perfectly performed, the mind must be in a better state than when these functions are imperfectly performed. And now I ask, is not that system of education fundamentally defective, which makes, no provision for putting the body in its best condition?—a system which expends its energies upon the mind alone, and surrenders the body either to the irregular promptings of perverted instinct, or to the hap-hazard impulses of chance or necessity?—a system which aims solely at the developement of mind, and yet overlooks those very principles which are indispensable to produce that developement, and transgresses those very laws which constitute the only groundwork of rational education?

Such a system sunders what God has joined together, and impeaches the wisdom which pronounced that union good. It destroys the symmetry of human proportion, and makes man a monster. It reverses the order of the constitution; commits outrage upon its principles; breaks up its reciprocities; makes war alike upon physical health and intellectual energy, dividing man against himself; arming body and mind in mutual hostility, and prolonging the conflict until each falls a prey to the other, and both surrender to ruin.

*It is a well known fact that almost all the suicides which take place in London and Paris, are committed during the *rainy seasons.*

Extract from a volume of practical sermons by the Rev. Robert Aspland, Minister of the Gravelpit Chapel, Hackney (England.)

"THE SABBATH.

"Our religion points out to us one periodical season of retired meditation, when, by the convention of society, the world will leave us, if we do not court its presence; I refer to the Sabbath, which of itself, serves to summon us to thoughtfulness; and which, if men regarded only their intellectual improvement, would be devoted to the sober review of human life. Here is a happy break in the galling chain of the world's custom. The mind may pause and the heart recover itself. The peace of Sabbath retirement forms the best part of the happiest lives. They may be congratulated whose pious education has established such an association of ideas with the day, that it never returns without bringing with it feelings, imagination and hopes of a higher than earthly origin. Let them preserve this sanctification, not so much of the Sabbath as of their own minds. Let them resist the encroaching spirit of the world, which would invade and grasp this sacred portion of time. Let them not be a party to the breach of what, in allusion to an institution of our ancestors, we may denominate the Truce of God. When secular interests and anxieties come near the day, let them say, as the patriarch said to his servants, (Gen. xxii. 5,) "Abide ye here, and I will go yonder and worship." They need not fear superstition: they are safe if they keep themselves from worldly-mindedness. They may be told that every day is alike holy; but let them reflect, that though this is a plain christian doctrine, it is true only in a sense in which some of those that are the most forward to assert, are the slowest to comprehend it; for in the signification which alone is both rational and pious it means, not that the Sabbath should be made a common day, but that to a mind formed in the image of him to whose memory the day is devoted, every day is as a Sabbath."

DR. WEBSTER'S BIBLE.

Dr. Webster of New Haven is engaged in preparing for publication an edition of the Bible in the common version, but with amendments of the language; chiefly in the following particulars.

1. The correction of errors in Grammar.

2. The omission of obsolete words and phrases, and the substitution of equivalent terms now in use.

3. The use of euphemisms for such indelicate words and phrases, as are most offensive, and which cannot be uttered without pain both to the reader and hearer.

This is not a new translation, but a revision of the present version; although a few obvious errors will be corrected. The principal alteration consists in removing such words from the version, as are used in a sense now obsolete. Few common readers are aware in how many passages the real meaning of the original is obscured by changes which have been made in the customary application of words, since the translation was made. In some instances the sense is rendered wholly unintelligible to common readers

This work has been undertaken with the advice and approbation of many respectable and learned gentlemen, both of the clergy and laity, and of different denominations. It has nothing sectarian, either in design or execution. It has been undertaken with a full conviction of the necessity and importance of the revision, with a view to present the sacred oracles in their genuine sense; and in pure, unadulterated English, intelligible to common readers. For this purpose, the body of the language with the present character of the style, is retained.

The preceding article on a new version of the Bible, is from the *New Haven Journal.* It may well be regretted that a man of the acknowledged erudition of Dr. Webster, should be engaged in an enterprise that must result in some degree at least, unfavourably to the cause of vital religion.—*Maine W. Journal.*

THE EXCLUSION OF THE BIBLE.

Notwithstanding partial exceptions, it is certainly true, that the Scriptures have been systematically excluded from the places of Education; and that the great majority of Christian youth have been brought up more under the influence of heathen minds and models, than under the inspired minds and models of the word of God. We have said it was an anomaly, that the professors of one religion should employ, mainly, works imbued with the spirit and principles of another in the education of their children. This assertion will hardly be questioned. Every Mohammedan child, who is taught anything, is taught the Koran, from the Straits of Gibraltar to beyond the Ganges; wherever the religion of the false prophet prevails, there the standard of religion is the great instrument of education. The result is what might have been expected. The religion of the land is really the religion of the people. Its influence is diffused through all departments of society, and its spirit and precepts are practically regarded. The fact, that the followers of Mohammed employ thus extensively their sacred writings in the business of education, is not to be accounted for on the supposition that their literature is confined to the Koran: the reverse is notoriously the case. In romance, in poetry, in history, in original and translated works, their authors have been abundant and successful. But believing the Koran to be of God, they have acted accordingly. They have not professed one religion and brought up their children under the influence of another.—*Prof. Hodge.*

SENTENCE OF DEATH.

In the case of CLOUGH, after an hour's absence, the Jury returned at 2 o'clock, into Court with their Verdict, which was GUILTY OF MURDER IN THE FIRST DEGREE.

SENTENCE.—By Judge Hornblower.

Joel Clough.—After as full, fair and deliberate a trial as I ever witnessed in the experience of thirty years practice at the bar—you have been convicted of the murder of Mrs. Mary W. Hamilton. In the history of this trial you have had the benefits of able and distinguished counsel, and if you had been their brother instead of their client, the tender ties of such a connexion could not have added to the untiring zeal, the laborious and honorable efforts, the exertion of professional talents, the thrilling and soul-subduing eloquence with which you have been defended. The jury were literally of your own selection, you were not captious and troublesome in making that selection, but you did it with prudence and discretion, and not a juror was elected but in accordance with your own feelings. The counsel for the State conducted the cause with benignity and mercy—but with those talents for which they are distinguished, and that firmness for which as men of virtue and of honor they dare not relax. Your triers, the jurors, have in the most patient and enduring manner submitted to almost unexampled privations and confinement for the period of nearly eight days, until some or one of them at least almost sunk under the pressure of his confinement and his feelings, and by their fixed, solemn and patient attention to every word and suggestion, must have given you the assurance that they desired not your blood, but most ardently and fervently desired to find you innocent, if that innocence could be found even in the negative virtue of a ruined and distracted mind; and as to the Court, it may not become me to speak, but I think in view of that bar, before which you must shortly appear, I can say for my brethren and myself, that we have endeavored so to regulate and control the trial, as to secure to you all the advantages that the fair and impartial administration of justice can extend to the deceased.

The final and the fatal result has been recorded, and that record speaks while mind and memory and judicial records last, and will continue to speak you GUILTY, GUILTY, GUILTY—of the murder of Mary W. Hamilton, in manner and form as you stood charged by the Grand Jury of the county.

And who was Mary W. Hamilton? Was she your enmy? Had she done you wrong? Was it a crime that beauty had spread her charms and smiled forth in all the loveliness of virtue, in every feature of her countenance, in the delicacy and elegance of her form, in the chaste and winning manners of her life? And was it because you could not make such a prize your own, that you resolved in the madness of your heart, she should never live to bless another man and make him happy—as she had made the former and lamented husband of her first and earliest love? But I press the inquiry no further. You say you loved her—and yet mysterious love! you seized the unsuspecting moment of her kind attention, when sickness, feigned or real, we fear the former, drew her at your own request, with kind attentions to your chamber to administer to your comfort, you seized that moment to plant the fatal dagger in her bosom, and perpetrate the horrid deed. She lived to say,—"*Oh! mother, I screamed and screamed—you did not come, and Clough has killed me because I would not marry him. I could not mother—I could not you know—I must die, I must die!*" But I forbear, I desire not to extract the dagger from her bosom and plant it in your own. I know your blood will not atone for hers. But I have said this much that you may see and feel we have a just abhorrence of your crime, and to banish from your bosom all hope of a favorable interference by the Court, with that department of the government, in which is lodged the pardoning power. Banish then we intreat you, from your mind every hope and expectation, put out at once the faintest ray of hope that may penetrate into the dark recesses of your cell, and prepare to meet your God! The blood you shed was precious blood, but infinitely, infinitely more precious is that blood which was shed on Calvery; and on that and that alone we commend you to look for pardon and eternal life.

It remains only for us to pronounce the sentence of the Law—and it is considered and adjudged, that you be taken from hence to the prison of this county from whence you came, and there be kept in close and secure custody until Friday the 26th day of July next, between the hours of 11 o'clock in the morning and 3 o'clock in the afternoon, you be taken to the place of public execution, and there be hanged by the neck until you are dead, and may the Almighty God have mercy on your soul!

INTERESTING AND HONORABLE.

There is not, at the present time, a tavern or a shop in Plymouth county, where ardent spirits are sold. This is indeed a noble example to the other counties in the state, and we hope it will be speedily followed. The late report of the Temperance Society for that county has the following passage, which we wish could be inserted in the next report of all the societies in the state. The state of Massachusetts, with over six hundred thousand inhabitants, and not a place where spirits are retailed! The effect would be great upon the people of other states, for they would see that what a few years ago would have been considered as impossible, had been effected in one state; and from this, the friends of the cause would every where buckle on their armor afresh, and wage the war against intemperance with renewed ardor and increased strength:—

"We are proud of the example, and trust it will soon be followed by the commissioners of every county in the state, and by the guardians of the public weal in every part of the land. Let it reverberate in every direction, ☞Plymouth county, the place of refuge of our pilgrim fathers, is now without a tavern or store where *ardent spirits* can legally be sold; where men are authorised by *law* to make drunkards, and perpetuate the miseries which flow from *strong drink.* Let it be recorded in honor of our country, in honor of our magistrates, in honor of the religion of our fathers. And may these fountains of vice and wretchedness be henceforward and forever shut."—*Greenfield (Mas.) Gazette.*

FACTS IN PHYSICS.

Gold beaters, by hammering, reduce gold to leaves so thin, that 282,000 must be laid on each other, to produce the thickness of an inch. They are so thin, that if formed into a book, 1500 would occupy the space of a single leaf of common paper.

A grain of blue vitriol, or carmine, will tinge a gallon of water, so that in every drop the colour may be perceived; and a grain of musk will scent a room for twenty years.

One pint of water, converted into steam, fills a space of nearly 2000 pints, and raises the piston of a steam engine with a force of many thousand pounds. It may afterwards be condensed and reappear as a pint of water.

A cubic inch of lead is forty times heavier than the same bulk of cork. Mercury is nearly fourteen times heavier than the same bulk of water.

A ship draws less water by one-thirty-fifth in the heavy salt water than in that of a river, and a man may support himself more easily in the sea than in a river.

Sound travels in water about four times quicker, and in solids from ten to twenty times quicker, than in air.

DEFERRED SUMMARY.

Black Hawk.—The President of the United States, with a view, as we learn, to the speedy release of Black Hawk and the other Indian captives, recently held in custody at Fort Monroe, has ordered them from that military post, and they are to be sent through our principal cities—"to see the number and power of our people, that they may go home and counsel their young men against taking up the hatchet in future, when there is no sort of hope of accomplishing any thing by it, but their own destruction."

These interesting objects of the public regard were brought up from Fortress Monroe last evening, in the steam boat Hampton, and will leave here to day, at 1 o'clock, in the steam boat Columbus for Baltimore.

While at Fortress Monroe, they conducted themselves with great propriety. Of course they were daily beset with visitors who crowded to see them from all quarters; but, although they had much, as may be supposed under such circumstances, to excite their irritability, we have not heard of a single instance in which they suffered themselves to be betrayed into a departure from a perfect equanimity of temper and propriety of deportment—though they are not insensible to the awkardness of their situation, in being exposed at times, as objects of curiosity to a promiscuous and not always well-bred multitude.—*Norfolk Herald.*

[These distinguished strangers arrived in the city of Philadelphia, on Monday afternoon, the 10th June, from Baltimore.]

Exhibition of the Blind.—We understand that on Wednesday evening a very interesting exhibition of the Blind was made in Market street church before a large audience. The Editor of the Daily Advertiser says: "Exercises astonishing to those who had never witnessed the performance of the instructed blind, were gone through by the pupils; and some, particularly the arithmetical calculations of little Michael, were of such a nature as to strike with new wonder persons who have been more familiar with them. The vocal and instrumental music of the pupils was very creditable; but the chief attraction in this way was of course the performance of Mr. Wall, the Blind harper from Ireland, whose appearance on such an occasion acted as a powerful appeal in behalf of his unfortunate fellows, for whose benefit he generously volunteered his services."—*N. Y. Obs.*

Melancholy Disaster.—The ship Amazon, from Hull, arrived below Quebec on the 1st inst., with sixty passengers on board, from the Lady of the Lake, from Belfast, which vessel sunk at sea. Upwards of two hundred passengers are said to have gone down with her.—The Amazon was at Quarantine, and the only communication with her, had been by telegraph. Further particulars of this sad event, was anxiously looked for.—*N. Y. Com. Adv.*

Two Bostons.—'Mr. Stuart did not see a beggar in Boston, or a person that was not well dressed. His observation just comes contemporaneously before the public with a paragraph in a country newspaper, which tells us that at Old Boston, in Old England, where the population amounts to 13,000, upwards of 5000 are paupers in the receipt of parish pay.'—*London paper.*

The Liverpool Times says that a most respectable mercantile house in that town, has lately received an order to send to America iron for the use of the extensive railways now forming in this country, to the amount of £90,000 sterling.

A meeting of merchants has been held in Charleston, at which a resolution was passed to open books of subscription for the purpose of purchasing a steam-boat for towing vessels in and out the harbor.

The oldest member of Congress now living is the Hon. Paine Wingate, of Stratham, N. H. He was of the first Congress held in New-York, under Gen. Washington's administration—is the oldest living on the Harvard College catalogue, having graduated in 1759—75 years since. He still superintends his farm, at the age of 95 years, is an old school gentleman, and wears his revolutionary hat and ruffles.

Steam-boat Disaster.—The Beaver Argus states that on the 27th May, the steamboat Lady Jackson, on her way to Pittsburgh, loaded with brooms, struck on a rock near Brown's Island, and sunk in 10 minutes—no lives lost.

Another.—On Sunday week as the British steamboat Queen Adelaide, was on her way from Malden to Niagara, one of her boilers burst, by which accident one man was killed, and two others so severely injured that they were not expected to live.

We understand that the General Baptist association of Philadelphia have purchased a handsome farm near Haddonfield, Blockley township, with a view of establishing a Theological College on the manual labor system. The farm contains about 100 acres of excellent land, upon which there is now erected a capacious school house.

Richard Smith, Esq. to whom the American Colonization Society has been indebted, during the last thirteen years, for his able, faithful and gratuitous services as its Treasurer, has resigned that office. The Rev. James Laurie, D. D. has been appointed Treasurer till the stated meeting of the Board, to be held on the first Monday of July next, when a Treasurer will be elected for the residue of Mr. Smith's term.

A CARD.

M. Q. ASHBY,

IS now opening a general assortment of *New Goods*, purchased in Liverpool, New-York, Philadelphia and Baltimore, upon the best terms; embracing

DRY GOODS,

Hardware, Queensware, &c.

Whole setts of DINING and TEA-WARE, uncommonly nice of pattern. All of which he is disposed to sell at *Wholesale* and *Retail*, upon accommodating terms.

Also—100 *Bbls. Goose Creek Salt,*
Spun Cotton of the best quality.

Buyers are respectfully invited to call at his store on Main street, opposite the U. S. Bank.
Lexington, Ky. June 4, 1833—48-3t.

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from *PHILADELPHIA* and *BALTIMORE*, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.
June 5, 1833.—48-tf.

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833.—48-tf

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.
Lexington, April 24, 1833—42-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.
Lexington, April 9th, 1833.—40-tf

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞Our work shall be executed in the best and most fashionable style.
Lexington, March 27—38-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.
WILLIAM TUCKER.
Lexington, Ky. October 10, 1832.—15-tf.

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD**, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.
S. & T.
Lexington, October, 31, 1832—18-1y.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small,* beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.
Main-Street, Lexington.
Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.
Nov. 21, 1832—21-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars*, if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.